

AMERICA

A CATHOLIC REVIEW OF THE WEEK

APRIL 5, 1941

WHO'S WHO

EDWARD F. GARESCHE, S.J., is spiritual director of the Religious Congregation known as Daughters of Mary, Health of the Sick. He is also President of the Catholic Medical Mission Board. For more than twenty-five years, Father Garesché has been a stimulating force in spiritual, charitable and social apostolates. His survey of the decline in Religious vocations is one of the most significant revelations we have published in some time. . . . JOHN LAFARGE, our Associate Editor, is rightly disturbed by the brazen effrontery of the propagandists engaged in the birth-control racket. . . . LUDMILA RKLITSKY was born in Petrograd in the year of the Bolshevik Revolution. Until last year, she was a dancer in the Ballet Russe de Monte Carlo. She now lectures on the menace of Communism. . . . WILLIAM J. MCGARRY, S.J., editor of the quarterly, *Theological Studies*, offers a preview of a most interesting speculation: Could it have been that the birth of Christ coincided with Good Friday? . . . PAUL L. BLAKELY again clarifies the question of strikes among governmental employees. . . . JOHN ABBOT CLARKE is a professor of English at Michigan State College. . . . RAYMOND A. GRADY has become a grand favorite among our readers. Flash: he became a Portland Maine. . . . THE POETS are this week sensitive to the emotions of the sacred season. William A. Donaghy is a student of theology; Albert J. Hebert, Jr., is of New Orleans; S. M. Paul is attached to the staff of Rosary College, Ill.; Katherine Brégy is one of our leading American poets, and Violet Clifton, of England, has made notable contributions in prose and poetry.

THIS WEEK

| | |
|--|-----------------|
| COMMENT | 702 |
| GENERAL ARTICLES | |
| Fewer Girls Become Nuns: An Inquiry Into the Causes.....Edward F. Garesché, S.J. | 705 |
| Deceit, Fraud and Trickery in Birth-Control Propaganda.....John LaFarge, S.J. | 708 |
| The Comintern Fans World Revolution Ludmila Rklitsky | 710 |
| Was Christ Born in the Easter Time? William J. McGarry, S.J. | 711 |
| The Union and Civil Service Paul L. Blakely, S.J. | 713 |
| EDITORIALS | 714 |
| War Taxes . . . Unheard . . . Evasive . . . Our Strongest National Defense . . . Yet Another Board . . . Desecrated . . . Palms and the Cross. | |
| CORRESPONDENCE | 717 |
| LITERATURE AND ARTS | |
| Birthday Letter to George Ade John Abbot Clark | 718 |
| Man of Letters.....Raymond A. Grady | 719 |
| POETRY | 720 |
| First Station.....William A. Donaghy | |
| Repository.....S. M. Paul | |
| Cross and Altar Calvaries...Albert J. Hebert, Jr. | |
| To a Smiling Crucifix.....Katherine Brégy | |
| Tabor-Calvary | Violet Clifton |
| BOOKS | REVIEWED BY 721 |
| The World of the Thibaults....Charles A. Brady | |
| The Foreign Policy of Thomas F. Bayard, 1885-1897.....James A. Mackin | |
| Pageant of England.....Alfred G. Brickel | |
| ART . . . THEATRE . . . FILMS . . . EVENTS | 725 |

Editor-in-Chief: FRANCIS X. TALBOT.

Associate Editors: PAUL L. BLAKELY, JOHN LAFARGE, GERARD DONNELLY,
JOHN A. TOOMEY, HAROLD C. GARDINER, J. GERARD MEARS.

Editorial Office: 329 W. 108TH STREET, NEW YORK CITY.

Business Office: 53 PARK PLACE, NEW YORK CITY.

AMERICA. Published weekly by The America Press, 53 Park Place, New York, N. Y., April 5, 1941, Vol. LXIV, No. 26, Whole No. 1639. Telephone BARclay 7-8993. Cable Address: Cathreview. Domestic, 15 cents a copy; yearly, \$4.50; Canada, \$5.50; 17 cents a copy. Foreign, \$6.00; 20 cents a copy. Entered as second-class matter, April 15, 1909, at the Post Office at New York, under Act of March 3, 1879. AMERICA, A Catholic Review of the Week, Reg. U. S. Pat. Off.

COMMENT

SNEAKING over on the American people, under a rosy-tinted smoke-screen of patriotic emotion, a doctrine that is essentially and immutably immoral is an underhand and despicable trick. This is precisely what the birth controllers, *alias* Planned Parenthooders, are doing. Their doctrine cannot stand on its own feet; so they get a lift from the band-wagon of democracy. So cleverly have these shrewd souls geared their present program to the present emergency that the metropolitan newspapers have opened their hitherto reputable columns to full-page ads on Birth Control, very probably with the feeling that it is thereby helping prepare the nation. The Planned Parenthood group is engaged in a campaign to raise \$625,000 for the spread of contraceptive information, especially among the poor. Now, it takes no prophet to predict that they will be successful. The money will be raised, the ads will continue, clinics will spread, legislation will be passed to legalize what God forbids. All this will come about *unless* millions are made available to fight them with the same modern methods. The constant preaching of the moral basis is not enough; we need publicity, pictures, ads, pamphlets. We need to flood the country with the truth. Above all do we need to flood the Army and Navy camps with this truth, for those young men will be the strong fathers of the future, and Planned Parenthood is going to be preached, subtly or openly, by word or print, to the trainees. We avoid scare-headlines and we hate jitters, but actually there is no type large enough for us to use to impress on the Catholics of this nation that this menace to our civilization is fast becoming better organized and hence more of a threat. We cannot stand by and see souls denied even the chance for Heaven, just because the camp followers of a great ideal, democracy, are successful in using that appeal to collect their millions. We must match their millions. The Communist party can still fill Madison Square Garden with 18,000 people, at an admission fee of from 33 cents to \$1.10, to celebrate the birthday of their chairman, and the Planned Parenthooders could do the same for Margaret Sanger. Cannot we rally, too, with even greater spirit, for God's cause against the race killers?

— — —

ALL-OUT war against the spread of this and other anti-Christian, anti-American doctrines in the camps is being carried on by the chaplains. The trainees are young, impressionable, and under military life it is easy to be swept along with the mass. Our Catholic men among them must be prepared *before* the highly organized immoralists can get at them. The chaplains are doing a man-sized job in this. Witness, as a sample, a little card, *Advice to Catholic Recruits*, distributed at Fort An-

draws, Massachusetts. It runs partly as follows:

Be a good soldier. You can serve your country best by being true to God and to yourself. . . . Seek out the Catholic chaplain at the first opportunity. Make him your confidant and adviser. . . . Find your friends at the Communion rail. . . . Primary requisites of the military are discipline and respect for authority. The practical Catholic has a high regard for both. Other things being equal, he should make the better soldier. . . . Obey commands promptly and with good will. . . . Seek wholesome amusements in recreation hours. . . . Improve yourself by study and reading. . . . Keep out of the "joints" and "honky-tonk" amusement establishments. . . . Carry a medal and a rosary. Get down on your knees beside your bunk and say your prayers. . . . Give good example as a Catholic gentleman. . . . Write home frequently. . . . Offer your sacrifices every day in union with the Sacred Heart of Jesus. . . . Look upon your period of training as a special opportunity God has given you to strengthen your body and your character. . . . Enter the Army clean! Come home clean! God bless you!

That is sane and American and Catholic. Men who give that advice and men who follow it are doing more for democracy than all the Planned Parenthooders in creation, with all their slush funds. But the birth-control propaganda, Red propaganda and the rest must be kept away from our Catholics, in the camps and in the country, and the best way to keep it away is to get the jump on them. In morals, as in war, the best defense is a strong offence.

— — —

SOME frankly undemocratic countries are being clothed in democracy's halo. As democracy's convinced and unrepentant devotees, we hold that its cause is being grievously weakened, not helped, by such confusion. Greece, for instance, is allied with the democracies. Greek soldiers are fighting gallantly on their behalf. Their tremendous courage and perseverance under terrific odds wins our unqualified admiration. Greece is not and has not been a totalitarian nation in the proper sense of the word. It has not undertaken to deify its Government or its rulers. It is a Christian country, and the strongest political power in the nation is the schismatic, but popular Orthodox Church, which worships, organizes and educates in entire freedom. Nevertheless, the Kingdom of Greece is not and has not been a democracy. Nobody, we imagine, in the Greece of Pericles or Thucydides would have applied the word democracy, people's rule, to the dictatorship of Premier John Metaxas. It would have been called, not necessarily in disparagement, but most correctly, a despotism, the rule of a *despotes* or political master. Test of democratic freedom is respect for the rights of religious minorities. No such respect was shown in Greece in recent times. The freedom enjoyed by the Orthodox majority was denied to the Catholic minority. These were

placed under the severest restrictions by the Governmental decree against "proselytism" of August 15, 1938, and by the additional laws of September 2 in the same year. The Serbians, too, are a brave and independent people. The democracies aided in the formation of the post-War Kingdom of the Serbs, Croats and Slovenes. But it is stretching the term *democracy* very, very far to make it apply to the present Kingdom of Yugoslavia. The Balkans welcome no Hitlers; but they make life weary for parliaments. Let us not spoil democracy by deceptive tags.

— — —

ALL of us breathe a little easier now, since the Dionne quintts were appointed honorary members of the Royal Canadian Navy. It is nice for the Dionnes, since their sailor suits bear now an official character; and it is nice for the Navy. Pages of history, after careful search, reveal that none of the numberless defeated navies of the world ever contained quintuplets among its honorary members. If no quint-provided navy has been vanquished in the past, let us not be pessimistic and assume this will happen in the future. The United States Navy is not fortunate enough to enrol just this type of midshipman. We are still adhering to the conventional sex and age limit. Nevertheless, if our navy (and army) chaplains can command a few spare pennies to spend on the young men's welfare, to purchase reading matter for them, religious instruction, recreation, it may prove a more substantial guarantee of defense than even association with the inimitable quintts.

— — —

WAR, which makes hell on earth, is strangely kind to some corners of our human nature. It gives women, for instance, something to do with their hands—women who do not work with their hands, women who wish to work but have nothing to work for or work with; women who are home-bodies and charitable minded. It provides them with marvelous skeins of multi-colored yarns; a scheme, an organization, an immediate job in which they can take part together; can be social and charitable and industrious, all three. We say "provides" all this, for the misfortune felt in our modern life is the absence of such opportunity for Catholic women, particularly in the cities, who have a bit of the world's goods, who are concerned about their duty to their neighbor, who meditate with honest intent upon Saint Elizabeth of Hungary and the two Saint Bridgets or Saint Frances of Rome. They can always find tasks, of course, in raising money for numberless urgent, imperatively good causes; this they do, with astonishing energy and efficacy. But none the less they sigh for a more immediate outlet; to make something for somebody, with their own craft, their own personal touch.

— — —

STAND-PATTER, reactionary, conservatives are words often used to slay those who have principles to which they stick. The truth is often a bitter draft, and lots of people do not like it, and those

who do proclaim it are bound to be against many things. But that is not a negative policy; it is not being against things for the sake of being against, but for the sake of the truth that is on the other side. Hence, we are glad when those who do not see eye to eye with us in all things come out in support of principles we have been maintaining, not because this vindicates us, but because it is another voice raised for the truth. Speaking in the intermission of the New York Philharmonic broadcast on March 23, Deems Taylor, the consultant on music for the Columbia Broadcasting System and an eminent composer and critic, dwelt at length on a point to which AMERICA has been calling attention for years. Mr. Taylor was discussing the differences between classic and "modern" music, and while conceding many of the good things the moderns have given us, he was forced to admit that most of today's music (good music, not boogie-woogie and swing) leaves him utterly confused and bewildered, just as the composers themselves are that way. AMERICA's contention has been wider—that there is confusion and bewilderment in most of modern life—in literature, in art, in philosophy, in religion. That would be carping if the story ended there. It does not: remedies are insisted on. They are not far to seek. They lie in Catholic education, Catholic philosophy, Catholic social principles—in a word—in Catholic truth. The life that Christ came to give abundantly was not only a future life, but this one too.

— — —

WHILE a sixty-to-eighty-mile physical wind was whipping large sections of the nation, bringing a toll of death and destruction, another wind—the war wind—picked up momentum and threatened to blow the country into the holocaust abroad. Following passage of the Lease-Lend bill, a report sped out of London via Washington to American citizens asserting there was a German submarine off the United States coast. Anti-war Senators characterized the report as a trick to stimulate war psychology and lessen opposition to the conveying of British merchantmen by the United States Navy. The Committee to Defend America by Aiding the Allies, widely regarded as a trial-balloon facility of the Administration, issued a statement calling for such conveying and for legislation permitting the British to recruit men in the United States. Retorting, the America First Committee inquired: "Is this not a perfect example of how the American people are being deceived into one step after another? The committee which only three months ago declared it was opposed to conveying because that meant war is now demanding it." And with regard to British recruiting here, the America First Committee asserted that Winston Churchill, in 1914, after urging that plenty of Americans be enlisted in the British forces, declared: "Nothing will bring America in on our side quicker than some American blood spilled in Europe." The physical wind attained tremendous force and fury despite the opposition of the people. It appears that this cannot abate the war wind either.

THREE Archbishops and seventeen Bishops of Catholic dioceses in the United States signed a statement supporting the plan of Herbert Hoover for relief of famine conditions among the small European democracies. The list was headed by William Cardinal O'Connell, Archbishop of Boston, and included Archbishop McNicholas of Cincinnati and Archbishop Floersch of Louisville. Conditions set by Mr. Hoover's committee, the statement points out,

specifically provide that none of the food, directly or indirectly, shall reach or benefit Germany. As long as this condition is maintained we cannot see why such a humanitarian and Christian proposal should be rejected. . . . With the Holy Father, Pope Pius XII, we believe that we can desire nothing more in such a convulsion of things than to help the bodies and raise the spirits of the innocent victims of war.

CHARITY in our day has "lost its vital significance," said Archbishop Cantwell of Los Angeles in an appeal for the Bishops' Relief Committee on March 23. "It is for us," he said, "to redeem the past and re-establish the significance of Christlike charity. We must keep reminding ourselves of this supreme, but alas forgotten, truth that we are members of the Body of Christ, whose life is the life of everyone." And "if billions can be spent for armaments," said the Archbishop, "surely millions can be spent for bread."

WASHINGTON follows Mississippi (see last week) in the procession of States which look to the "need and not the creed" of their children. The right of private and parochial school pupils to ride in school buses paid for by the taxpayers has just been given the sanction of statutory law by the Washington State Legislature. The Legislature, beside emphasizing the State's duty to provide opportunity and adequate facility for every child to obtain an education, noted that "it is also of vital importance to minimize traffic hazards to which children of school age are subjected upon roads and highways."

OHIO'S Attorney General, Thomas J. Herbert, has recently ruled that Boards of Education in that State may permit religious instruction to be given in public-school rooms one hour a week to children, when their absence from classes does not injure their school standing. In New Jersey, 400,000 men and women have affixed their signatures to a petition urging the passage of the Scott Bill allowing parochial-school children to ride in public-school buses in rural and suburban sections of the State.

CATHOLIC pharmacists in England are drawing attention of the Catholic press in that country to the birth-control racket which, in the words of the *London Catholic Herald*, "is disgracing the country, injuring the health of the nation and encouraging a limitation of births so widespread that it constitutes race suicide." Contraceptives there are exempt from sales tax, since they are classified as surgical goods, which are exempt. But baby requisites are taxed. According to James Manuel, pharmacist of forty years standing and late secretary

of the Catholic Pharmaceutical Guild, "far more harm is being done by chemists [druggists] than clinics, because there are more of the former."

HAILED on every side was the agreement reached by the Painting and Decorating Contractors of America, 6,000 strong, and the Brotherhood of Painters, Decorators and Paperhangers, an A. F. of L. union with 125,000 members. Expected to effect contracts for \$500,000,000, the agreement is described as the first national compact barring strikes and lockouts on defense jobs. It is said to be the first national labor agreement of its kind to be consummated. It was reached without Government prompting; and it does not outlaw disputes; but provides practical and successive steps for settling them without resort to strikes or lockouts. Planner of and responsible for the agreement is the president of the employers' group, a Catholic member of a Catholic decorating firm: Michael W. McCarthy.

AFFECTIONATE memories linger in California of the indefatigably zealous Rev. John Crowley, "the Padre of the Desert," who covered more than 300 miles by auto each Sunday, attending to his missions. A cross as a tribute to Father Crowley now stands on Highway 395 near Freeman Junction, Calif., near where he died in an auto accident on St. Patrick's Day last year. The cross was erected by local C.C.C. boys. Its blessing was attended by 500 residents of Inyo and Mono counties, living in and near Death Valley.

FOR the second time, prominent leaders of the clergy and laity in the South will meet, this time at the Tutwiler Hotel in Birmingham, Ala., to discuss Southern problems and their practical solution. The Catholic Committee of the South will meet there April 20, 21 and 22. The meeting will coincide with a regional meeting of the National Catholic Rural Life Conference, a convention of Diocesan Superintendents of Schools, and a conference on the Negro Apostolate.

FORMER students of Jesuit Colleges in the United States, Canada and Central America received Holy Communion in 300 localities on March 24 to celebrate the four-hundredth anniversary of the founding of the Society of Jesus. Introducing a series of nation-wide broadcasts given from the four corners of the country on this occasion, Thomas J. Ross, of the firm of Ivy Lee and Ross, observed:

Ignatius' secret was a profound study of and meditation on the personality of Christ and the dignity and destiny of man. The need then was the same as it is today for a sound and rounded philosophy of human values. Battles raged then as they do now about concepts of humanity. Ignatius looked upon the new world order of his time as his successors are looking upon the new world order today and adapting the unchangeable principles of right and wrong to the needs of modern society.

Mingled with festive joy on the occasion was the grief that all far-flung Religious communities experience over the sufferings and uncertainties of their brethren in other lands.

FEWER GIRLS BECOME NUNS: AN INQUIRY INTO THE CAUSES

EDWARD F. GARESCHE, S.J.

FOR some time past a striking fact has been brought to the attention of the writer. Whereas the communities of Religious men are, for the most part, receiving a good supply of novices, many communities for women are anxiously looking about for means to increase the number of vocations. I thought it well, therefore, to address a personal letter to a list of Mothers General and Mothers Provincial throughout the country and to ask them a few questions, the combined answers to which should give a fair idea of the actual situation.

From forty-three of the reports thus made I have taken the following details, which I believe are accurate and authentic. Missionary, hospital, and teaching communities are all represented.

The first question asked of the Superiors was: "Please give the number of postulants you received during the years 1936-1939. The totals given by forty-three replies are as follows:

In 1936 they received 951 postulants
In 1937 they received 905 postulants
In 1938 they received 882 postulants
In 1939 they received 855 postulants

A few did not reply to the second question: "How many postulants do you need to keep up the present personnel and allow for normal expansion?" According to the answers, the superiors judged that they would need a total of 1,203 a year, or about 27% more postulants than are at present applying for admission. In other words they judge that they are receiving only three-fourths as many postulants as they need.

DEVELOPING VOCATIONS

The superiors were also asked to enumerate the causes which would make for the development and encouragement of vocations. Their answers fall into general categories: the reasons why young people develop a vocation, the home conditions which favor a vocation, the influence of teachers and schools and the help which priests give in fostering and developing vocations in the young.

In the forefront of the aids to young people to develop a vocation they place the influence of a good Catholic home. This is reasonable because the acceptance of a vocation requires strong Faith, the spirit of self-sacrifice and self-devotion, and these are the fruits of a good Catholic home life. Not by direct urging nor suggestion do parents cultivate a vocation in their children, but by maintaining in

their home that attitude and spirit of Catholic Faith and fervor which makes the Religious life appear beautiful and desirable, and which puts the passing goods of this world in their true place, as compared with the everlasting glories of Heaven.

Some details of home life are given which are judged helpful to cultivate this atmosphere favorable for a vocation: "A spirit of unselfishness in the home, cultivated by the child's home training." "Children who are taught to be thoughtful and considerate of others, to be self-sacrificing and self-devoted in the home, are more likely to answer the call of Our Lord to a life of complete self-devotion." Training which develops stability and responsibility is also stressed by the superiors. Those who are taught to undertake and fulfil their part of the work in the home are prepared for the wider responsibilities of Religious life. Home life which is simple and wholesome is emphasized. So is "good home training in the natural virtues—in charity, gratitude, honesty, obedience and modesty." "Vocations are found," says one Mother Superior, "where piety still reigns in the home and where parents consider it an honor to have their daughter enter the Sisterhood."

MISSIONARY SPIRIT

Another reason why young people adopt a vocation, according to these authorities, is the love of the missions. Not long ago a priest who has had much to do with vocations remarked to the present writer: "When we were novices, a vocation to the missions as such was unusual. Young people first conceived the idea of becoming a priest, Sister or Brother; the missionary vocation was secondary. But now, owing to the great spread of the missionary spirit in our country, many young people first receive the vocation to be a missionary, and then decide to join a community where this aspiration is likely to be realized. Thus, the desire to spread the Kingdom of Christ is a fruitful source of vocations."

Another help to vocations enumerated by superiors is good literature, especially the lives of saintly priests and Religious. Sacred biography is full of instances where the Holy Ghost took occasion of the reading of some good book, or even the hearing of a holy phrase in a sermon, to inspire the young with the desire to leave all things and follow Christ. With our multiplied opportunities for good reading for the young we should be able to encourage many

vocations in this way. It is the book at the elbow that is read. Hence, to make the lives of saintly priests and Religious available, and to supply an abundance of interesting and encouraging literature about vocations, are ways of encouraging them.

"Occasional talks on the superiority and advantages of the priestly and Religious vocations" is another suggestion offered by the superiors, "giving the inspiration of heroic work done for mankind." These talks should of course be directed toward explaining and illustrating the excellence of a vocation rather than urging anyone to follow it. It is motives the young people want, not persuasion.

Other means which are obviously good are "prayer to our Blessed Mother, annual retreats for high-school students, and retreats for girls and young women who have already left school, but have not yet decided their state of life."

INDIVIDUAL ATTENTION

The influence of the Religious themselves in fostering vocations is also duly valued by superiors. They recommend to the teachers and other Religious not to urge a prospective candidate to join a particular community but rather to encourage her to go wherever she judges she is called. They recommend a personal interest in the girl on the part of her teachers, and they put "individual study and attention, given by enthusiastic, zealous Sisters to the girls whom they teach, especially in high school," among the important helps. "Special interest should be taken in a girl," says one, "when it is evident that she has a vocation, and she should be given words of encouragement, and books to read which explain the Religious life." Another says: "Religious should encourage vocations to other communities when there is a decided leaning in that direction."

FACULTY AIDS

We come now to the influences in school which favor vocation, and these include "the harmonious cooperation of the high-school faculty, the correct explanation of Religious vocation to the students, and helping them to understand the value of consecrated service and the advantages offered by communities to prepare for God's work." Superiors also earnestly recommend "that our schools carefully teach the priceless value of an act of virtue done under a vow, that they explain that everyone is free to follow a call or not, and to choose whatever community she wishes." They recommend, "that the topic of vocation be correlated with religion in the classroom, and that the teachers encourage the high-school students especially to pray for direction from on high in choosing their vocation."

In this connection it might be well to remark that this whole topic of vocation may be more effectively and adequately treated by instructing the students that everyone has a vocation from God, and by explaining to them the three-fold vocation of Catholic women—the state of virginity in the

world, of Religion and of a married life. This gives an opportunity of bringing out the special features of Religious life and is helpful for all, even those who have not a Religious vocation.

DUTY OF CLERGY

Finally, the Superiors give due and heartfelt appreciation to the clergy for the part they play in encouraging and developing vocations. "Zeal on the part of priests in sponsoring vocations, sermons which explain the beauty and merit of the Religious life, the interest of confessors who ask of those who seem suited whether they have considered the possibility of a religious life, sympathy of priests in dealing with the young, instructions of priests to parents on their duty toward those of their children who show an inclination to the Religious life, helping our young people to understand the value of the vows and advantages offered by Religious communities"—these are all enumerated as powerful influences which have enriched the communities with pious and capable members. Indeed, it is to the priest that our young people naturally turn for advice and guidance, when the grace of vocation stirs in their hearts.

OBSTACLES

The superiors were also asked what they consider the chief causes which hinder vocations. Their replies were similarly very explicit and detailed. Naturally, they follow the lines of the previous answers, since it is the lack of the influences that make for a vocation which discourages their development. Hence, the replies to this question call attention to the fact that highly materialistic ambitions of parents for their children and the spirit of selfishness in the home are very discouraging for vocations. So are the gratification of the whims of the young, and the listlessness of some parents who permit and even encourage their daughters to smoke and drink; so too are a false sense of values instilled in the children and the lack of an intimate and edifying home life.

The replies then turn to modern conditions which discourage vocations. "The powerful appeal of present-day welfare work," they say, "satisfies a certain zeal for souls and allows the worker to remain at home, or rather to feel free to select her place of abode." Thus, some girls whose zeal and piety would in former days have inclined them toward the Religious life choose to do welfare work in the world.

Another circumstance unfavorable to vocations is the fact that "girls who leave high school can often obtain work more easily than their brothers, and so the family counts on them for support." When they once have got into the groove of wage-earning, their aspirations to a Religious vocation grow faint and many times die away.

DELAY IS HARMFUL

The failure to enter the novitiate at once on graduating from high school is listed by one superior as a leading cause of loss of vocations. "In my experience as a high-school teacher," she says,

"I can name at least fifty who seemed fit for the Religious life at the close of high school and who thought they would enter after a year or so in active life. But, they did not do so. At the same time, those who did enter at once after graduating from high school persevered, almost every one of them."

Still another reason given is "the lack of sufficient health and strength for the Religious life," or, as one superior puts it: "the want of physical and mental endurance such as women used to have." Not, of course, that the Religious life is excessive in its demands on endurance, but it does require a reasonable stamina and the mental and physical vigor to do the work of the community. "The fear of religious persecution" is also given as a deterrent of vocation. Reading accounts of the persecutions to which Sisters are subjected in other lands, some girls are discouraged from entering the Religious life by the fear that they may experience similar hardships.

"The lack of self-sacrifice, the desire for freedom and pleasure, the love of the world and its exciting attractions, independence learned at home and in school, instability in work and study, timidity and hesitation to take the final step, dread of responsibility" are also enumerated. Finally: "A mistaken notion of the true purpose of life, a lack of serious reflection on the truths of salvation, the want of sufficient prayer for a Religious vocation" are listed by the superiors.

GENERAL CONDITIONS

They then turn to the general conditions of the day which discourage vocations. Among these they put down: "the influence of the non-Catholic college, of public high-school education, the influence of current magazines and the bad effects of the cinema, and the lack of right understanding of the Religious life, especially in rural districts." This latter remark is of special significance, because the girls in rural sections should offer very suitable material for the Religious life. "Present-time modes of dress, too many worldly pleasures, the present-day rage for having a good time and the hectic life of today, hindering serious reflection and thought" are likewise emphasized. Evidently everything that tends to distraction, worldliness, selfishness is an enemy to Religious vocation.

In pointing out these particular symptoms of modern-day life the superiors have drawn the long and intimate experience of their community with the modern girl. Nor do they mean this in criticism, because they all fully appreciate and esteem, of course, the many excellent qualities of modern youth. The fact that so many hundreds of Catholic girls do embrace the Religious life despite these unfavorable conditions, is more greatly to their honor, than if they made the great demonstration in more favorable times.

SCHOOL HINDRANCES

Attention is now called to conditions in the schools which affect vocations. And among these, are listed: "An education directed too much to-

ward preparing for a worldly career, for the professions and business, too much social life among high-school students, and the stress sometimes laid on intellectual development to the forgetting of moral development."

One Superior remarks: "Diocesan and State requirements become continually more and more demanding, so that the teachers' out-of-school time is absorbed by efforts to acquire credits and degrees, and they do not have enough time to spend with the students and to continue to show an interest in them after they leave school." The answers point out also that, "some schools are so large that the conditions bring about an estrangement between the teachers and the students, and prevent that cordial and personal interest in the pupil which is so helpful and inspiring."

One Superior notes that it is wise for "Religious, and especially teachers, in conversations with pupils, relatives and friends to emphasize the joys and consolations of the Religious life and not dwell disproportionately on its sacrifices." As a matter of fact, the outside observer can realize the sacrifice and self-devotion of the Sisters, but the happy and pleasant features of the Religious life, its joys and consolations, are largely hidden from outside eyes.

MODERN VOCATIONS

The careful consideration of all these replies will bring us face to face with the fact that our time is not favorable to the development of vocations as more simple and pious days. Girls who nowadays enter communities deserve special praise and appreciation. Outside the Religious life, the girl of today is as free and uncontrolled as her brother. Nowadays the sexes are almost equal in their opportunities for amusements, occupations and freedom of action in general. When women as a whole were kept in the home and subjected to strict discipline, either by fathers and mothers or by their husbands, there was not so much difference relatively between their life at home and the life of the cloister. Time has changed all that, and girls who enter Religion now show a courage and spirit of self-sacrifice which is truly notable.

TURNING THE TIDE

The above remarks, received from many Mothers General and Mothers Provincial who have been entrusted by their communities with the highest offices and who can draw from the experience of many years, deserve serious attention. These superiors can appraise influences and weigh causes with unusual accuracy. The fact that so many have written at a busy time of the year, when they were beset with other affairs, and have taken the time to study this question in so much detail, in itself is a sign of its importance. Studying their answers we can see clearly what is needed to turn the ebbing tide of vocations among women, so that it may pour again in that flood which means the safety of Catholic enterprises, the adequate education of the young, the maintenance of many institutions of charity, as well as the progress of the missions.

DECEIT, FRAUD AND TRICKERY IN BIRTH-CONTROL PROPAGANDA

JOHN LAFARGE, S.J.

WE all know the story of the man who complained that his wife was everlastingly harping on money, money, nothing but money. When asked how much he actually gave his wife he replied that he never gave her any. The same query may be put to those who complain that too much is said by Catholic speakers and writers on the subject of birth control. The answer is that up to date we are still looking for an effective program to meet the ever increasing tide of propaganda in favor of legalized and even compulsory birth-control propaganda. Until this is provided it is only natural that the Catholic public shall continue, on their part, to keep asking how, in the concrete, are they to deal with the tremendous pressure brought to bear upon them by the birth-control enthusiasts.

That hundreds of thousands of dollars are being raised to spread this propaganda, that it is becoming more and more insistent, ingenious and vocal, is not a matter for rejoicing. But it may well be a matter for self-examination and thought. Attacks upon the moral teachings of Christianity produce results similar to attacks upon its dogma; they serve to stimulate active minds in the Church to explore the moral as well as the doctrinal content of the Faith.

The present, therefore, appears to be an apt time to make note of some specific elements in the challenge which birth-control propaganda offers to Catholic thought.

When a parish priest talks with souls individually—in the confessional or private conference—he finds that birth control's appeal is effective because it is directed to intensely personal and self-centered interests. Arguments propounded for it are drawn from immediate personal desires and immediate economic anxieties. You do not find couples urging to be allowed to practise birth control because they believe it a patriotic duty. They favor it because it suits, or they believe it suits, them individually, and the scope of their concern for it ends there. And the ultimate argument alleged for it, the old and unanswerable argument of those who reject wisdom as a rule of life, is that they have decided to engage in it because they want it, irrespective of any reasons pro or con. Self is placed irresistibly ahead of children.

When, however, birth control steps out into the open and issues an appeal to the public for funds, it employs a different set of motives. It appears as the savior of health, as the foe of insanity, disease,

every ill of mortal man. It asks for contributions as a great altruistic movement. The people who sign up for its petitions are persons not averse to worthy causes.

Birth control as a public movement claims not to favor but to hinder depopulation, the deadly scourge of a decaying civilization. Under the name of Planned Parenthood, it poses as a safeguard of the physical existence of the people of the nation. There was a time when Malthus could scare the wits out of a hungry world by threatening them with starvation if too many "mouths" were to be brought into the world. Population must be reduced, said Malthus, if we are to have anything to eat. Such an idea could find a hearing in famine-ridden countries of the Old World. In the Russian language, for instance, the word *yedok*, literally an "eater," is used for individuals in a family, somewhat as we still speak of so many "head" in some parts of the South. But Malthus' alarms have long since passed into history. Our problem, at least in this country, is to find enough people to eat what we so abundantly produce (or *can* produce, if we use common sense in agriculture). So the great birth-control lever must rest upon another fulcrum if it wants to shift the world.

Birth-control propaganda cannot be effectively combated merely by assuming, without further proof, that it is the enemy of children. Whatever anti-population policies it may foment in private, its public pronouncements wave such considerations airily aside. Devotees of Planned Parenthood are loud in protestations of love for children, not only for Better Children (the old "quality—not quantity" slogan) but for Many Children, for good-sized families. They denounce abortion as a crime, and use abortion statistics as a further argument why persons should practise birth control, that is to say, artificial contraception, in order that abortions shall not occur. Yet obviously the attitude of mind toward marital obligations which is furthered by birth control is very close kin to that which impels persons to practise abortion.

Having abandoned Malthusianism, they are faced with figures which show in our nation *now* a declining increase in births and soon an actual decline in our population itself. Unable to avoid certain realities they now accept the so-called Family Pattern. The family advocated by the birth-control advocates is limited, but it is no longer the two-children family of a decade or so ago. It contains

four, six children; can even be more, provided the children are properly reared and educated. It is a pattern which, under certain circumstances and with certain qualifications, is not wholly repugnant to Christian ideals.

Present-day birth-control propaganda, therefore, rests upon a very ticklish supposition. Its advocates assume that the positive Family Pattern can be maintained and population integrity preserved along with and actually in consequence of the practice of birth control. At all costs they must maintain the possibility of a synthesis or combination of two ideas. One of these is a "positive" Family Pattern, not a mere limitation. This means that people are to be urged to assume and endure the heavy obligations necessary in order to bring up a family, to conquer egotism and sensuality. But this nobility of purpose must be combined with a practice which from its essence is a crime against nature and a crime against the institution of matrimony, a practice which is a *prima facie* evasion of these same obligations. *Contemporary birth-control propaganda is forced to yoke together family welfare and family destruction, policies of life and death.*

The strength of such an appeal obviously does not arise from any inner logical consistency. The birth-control message, of course, is greatly aided by the fact that actual motives for putting birth control into practice, in the great majority of cases, are not the subtle and humanitarian considerations that are utilized in soliciting funds—considerations of public health, child welfare, etc.—but the simple wish to evade the ordinary obligations of matrimony. A vast number of people are "for" birth control who never give a whoop for any of the elaborate reasonings alleged by Margaret Sanger and her associates. And people are always impressed by a program which is "working." Every coloring is lent to roseate birth-control promises. Shades are drawn over grim birth-control realities: the divorces, moral degeneracy and abortions that actually infest a population which freely practises artificial contraception. And the whole affair is immensely furthered by the sordid financial gains attending the sale of contraceptives.

But apart from this very substantially favorable circumstance, the internally illogical birth-control synthesis is bolstered up by a whole set of particular considerations, some of them true, others false. All of these must be met *directly* and *specifically* by Catholic thought and Catholic policy if birth-control propaganda is to be routed out of its last and most stubborn stand.

This can be very simply illustrated.

Birth-control advocates plead, with compelling effectiveness, the cost of child-bearing: something prohibitive for many a working family. This point was taken carefully into consideration by the late Cardinal Mundelein, who with this in view encouraged the establishment of the highest type of maternity-hospital care in the Archdiocese of Chicago. By such provisions—result of Catholic charity—one prop is knocked from under the rickety birth-control synthesis, but there are others that cannot be met by charity alone.

Birth-control propaganda is a camp follower, so to speak, of every form of economic insecurity and disorganization in family life. Propaganda for avoiding child birth is difficult to overcome as long as we tolerate the continued increase of a landless proletariat in the rural regions. Such a rural proletariat remains the happy hunting ground of the birth-control-minded expert in the Federal or State health agencies.

It is likewise a camp-follower of disordered conditions in urban life: of profiteering rents, real-estate speculation, low wages and other evils that militate against normal confidence and security for young couples in the early years of their married life. It may well be found that the infection of birth-control propaganda cannot be cured by any merely remedial or palliative charity, but will remain fixed upon the vitals of our society until profound and searching reforms are instituted, of the kind outlined in the Social Encyclicals of the recent Popes. We may find it has been sent to plague us and torment us until we are finally aroused to apply the knife and cut deeper than we had anticipated into the problem of social reconstruction.

But the rectification of economic disorders, though imperative, is not sufficient. In order finally and completely to rid our country of the illusions and delusions created by the skilfully engineered synthesis of an altruistic Family Pattern and a grossly sensual and selfish advocacy of artificial contraception, more is needed. In the last analysis, the synthesis rests upon a complete outfit of false and perverted moral values. The "personal values" that it claims to preserve are not the *true* personal values that pertain to the very nature of man and woman, of sex and parenthood. With all their emotional appeal, they are not truly human values, in the full sense of the word. Christianity, which proclaims super-human, supernatural values for the relations of man and woman in the Sacrament of Matrimony, alone possesses the perfect key to these ordinary natural values; alone can interpret them in complete harmony with every phase of human living.

Practically speaking, then, this means that along with the movement to eradicate those social disorders that favor birth-control propaganda must come the preaching of the positive Catholic synthesis of bodily and spiritual life. The experiences of the Jociste movement in Belgium, France and other Catholic countries show that the Catholic synthesis can be popularized, dramatized and propagated with immense efficacy. But it can only be effected when the Christian synthesis has become part of the lives and minds of hundreds of thousands of young Catholic men and women, who can live it, speak for it and sacrifice their comfort and personal interest in its behalf. Not until we see this occur, will Catholics in this country be sufficiently safeguarded against the menace of birth control.

Not until then shall we have established our own lever on ground sufficiently firm to shift back to normal the ideas of decent-living persons outside the Church who are deceived by the lying promises of national birth-control propaganda.

THE COMINTERN FANS A WORLD REVOLUTION

LUDMILA RKLITSKY

"LIKE thunder rolls the *Internationale*. Like thunder, storm and cyclone it flows over the whole world. The song of struggle, the song of rage, the song of the revolting working class. . . Pavements stained with blood; the blood has but one color and of the same color is the banner that flutters above any city, above any crowd. . . Listen to this song. With it the Soviet Union storms the skies and shakes the world."

Such are the words of triumphing frenzy that fill the *Pravda* of August 7, 1940, and not this issue alone. A wave of victorious enthusiasm has swept over the whole official Soviet press of these last months. The hope for the World Revolution seems to be rising. Never had it disappeared in fact. Each day during twenty-three years the Soviet newspapers printed the same slogan: "Proletarians of the whole world, unite!" The class struggle prophesied by Marx never ceased to be the very basis of Communism; this was proclaimed the only axiom of progress that had to crush the reactionary capitalistic world. While the rulers of the Soviets tried to permeate the outside world with their doctrine of hate, cities and villages of the USSR saw each week, each month, at any Red parade the same placards—World Revolution.

When in the early twenties the first attempts of revolutionary uprising failed in Central Europe, the Communists did not give up. Lenin's covenant—"I do not care if ninety per cent of the Russian people die, as long as the remaining ten per cent see the World Revolution"—could not be forgotten, and a systematic work began.

Day by day, year by year, the Comintern (the Soviet abbreviation for Communist International) spread its feelers in every country. Even when Russia was going through dreadful famines, the Russian gold was spent on uninterrupted Communist propaganda. Forgetting the international character of the Bolshevik program, many sincere idealists considered it as a way of improving their own nation's life, while the poorer classes, unable to witness the true results of the Communist experiments, believed in the Soviet Utopia.

Faithfully fulfilling the orders of Moscow, paid and clever agents drew to the party thousands of deluded workers. In almost each issue of the *Bolshevik* (the leading official magazine of the Communist Party in Moscow) we can find detailed accounts of this activity and skilful general instructions are given to the different local leaders—how to take profit from any misfortune, any hardship of the workers; how to spread and use discontent, prepare and organize endless strikes; how to enter in all professional and other unions

in order to keep all the workers well in hand and make them act according to Stalin's will.

Communist propaganda was more and more successful and the *Bolshevik* (February 15, 1932) had the right to state proudly: "The forces of the new revolutionary uprising are growing mightily; the token of the victory of the proletarian world revolution lies in the unique leadership assumed by the Comintern and by Comrade Stalin."

But the years were passing without bringing the expected results; though undermined, the instinct of self-preservation was not yet killed in the "capitalistic" countries. The Kremlin realized that a hard blow striking the whole world was needed to shake the settled normal life, to bewilder and confuse the people's minds. It was after three years of war that Russia's tired morale had brought the first Bolshevik victory, and if a new war was the only step toward a general "liberation" of the proletariat, such a price was not too great for the saviors of mankind.

A mirage was fascinating Stalin: the Red Army attacking the capitalistic states, smashing their lines of defense with its superior technical strength, sure that "all the foreign friends of the USSR will do everything possible to strike at the back of their bourgeois oppressors" (*Bolshevik*, July 13, 1939).

But the poor achievements of the five-year plans, the increasing sabotage, the general disillusion growing inside Russia have obliged the Red conqueror to give up his dream of a revolutionary crusade. He changed his tactics, but did not forget his goal. Being afraid of entering a war himself, he advertised his "peace-policy," but always kept expecting, if not actively promoting, a clash between the "imperialistic" countries. How tragically right were those who, according to the *Bolshevik*, were proclaiming:

The USSR wants to keep aside from any conflict. Its only aim is an European war in which the capitalistic countries alone will be involved. The USSR hopes to change this war into a civil one, and expects that the world revolution will be the final result.

Today the war has come. Hunger, desperate sufferings may demoralize the human crowd; the ground for Communist activity is ready. Thanks to his friendship with Hitler, Stalin does not run the risk of mobilizing millions of perhaps untrusty Soviet citizens, and he can concentrate all his thoughts on the long-expected and eagerly-desired aim.

Like greedy prey-birds the Soviet newspapers watch for the slightest sign of discontent in foreign countries. Each issue of *Pravda*, with ill-concealed rejoicing, blazons forth that Finland, Sweden, Belgium, France, England are on the verge of starvation. The Communists are working, the paper with great glee emphasizes that the unfortunate workers turn their eyes toward the happy Soviet Union, the land of peace and abundant life. In countries torn by the ravages of war, the Soviets have found their hunting-ground. Disorganization and sufferings have proved a fertile field for the particular brand of propaganda in which the Communists

excel. Easy and wonderfully simple are the schemes of this propaganda. What do the toilers care for the imperialistic policy of their exploiters? The proletariat has but one fatherland, the Soviet Union; the workers of the whole world should overthrow their oppressors and join the USSR; peace and welfare will then come forever.

Even against its wish the tired, cleverly deluded crowd listen to the subversive words; silently they worm into the people's hearts. Sound judgment disappears; the will is fainting, and the long-awaited hour may strike!

The August, 1940, issues of *Pravda* contained such statements as the following:

England's hardship is increasing; thousands and thousands of toilers attend the Communistic meetings. . . . In Finland the society of friendship and peace with the USSR is growing; strikes break out. . . . In Sweden, though persecuted and underground, the Communist party is still working.

The *Bolshevik* (July, 1940) gives a long account of the revolutionary movement in India:

It does not slacken for a single moment; new strikes are organized; they are directed exclusively by the Communist party. . . . Russia's workers have been able to turn the previous war according to their aims; the workers of India will perform similar achievements.

One can be doubtful about the dispassionate exactness of the Soviet statements; one may hope that a part of that triumphant expectation is due to the usual Communist bragging (the general effort in which all the classes of England are now united is a proof of it); but one should never underestimate the reality as well as the imminence of the danger.

Few exact details are given by the Soviet reports; history will write some day in the future the white book disclosing this secret, subversive activity, but even at this right moment we may be sure that thousands of well-trained Communist fifth columnists do not lose a single opportunity of using mankind's sufferings for the prosecution of their aims.

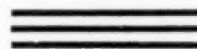
It is undoubtedly the hopeful news regularly received by the Comintern headquarters in Moscow that causes the rising joy that cheers up the dull Soviet press. Each move of the Axis powers, each new direct or indirect victim of their aggression, each settled normal life torn to pieces or dangerously undermined brings for Stalin another promising field. As long as his present alliance keeps him away from the artillery fire, he feels that time and the warring nations are very much in his favor.

Whatever will be their final relationship, Hitler's *Nazism über Alles* and Stalin's World Revolution are closely bound together in a common and pressing effort to crush the old order. Such are Stalin's thoughts; behind his wall of peace-policy the Red jackal looks, works and waits until he can feed on his prey.

"The *Internationale*, the song of rage, the song of the revolting working class, flows over the whole world. Listen to this song; with it the Soviet Union storms the skies and shakes the world."

WAS CHRIST BORN IN THE EASTER TIME?

WILLIAM J. McGARRY, S.J.



WE are accustomed to associate the days following the return of spring with the Feast of Easter. The day is correctly fixed, for it follows rules very similar to those which fixed the ancient Pasch of the Jews. Christ rose on the Sunday following the Pasch. For us the day is the Sunday following the first full moon after the spring equinox. Are there any data to be found in history which would seem to indicate that Christ not only died at the time of the Pasch, but was also born about Easter?

But is the Nativity not on December 25? The Feast falls in the winter of our hemisphere; we have almost forgotten that it occurs in mid-summer for our fellow-Catholics below the equator; and so we of the north have associated cold and snow with the Feast. We have transferred our own climate to Bethlehem, which, while it has a cold and rainy season in December, sees snow very rarely. Before inquiring if Christ was born near the Pasch, let us see how good is the assumption that He was born in December.

In the very early Church the birth of Christ was not celebrated as a feast. If there was liturgical remembrance of it in any way, it held no rank comparable with that of Easter, Pentecost and Epiphany. The Church of the West made much of the Epiphany, for it was in the visit of the Magi that the coming of the Gentile nations was prefigured.

A century before any celebration or date for Christmas was heard of, a Christian chronologist, Sixtus Julius Africanus, offered in his writings a very neat set of dates. The winter solstice occurs on December 21. Pagan Rome and the Empire celebrated at this time the great feast of the Unconquered Sun (*Sol Invictus*). The sun which had been dropping for six months in the northern hemisphere now stood upon Capricorn and turned to make his ascent toward Cancer.

Sixtus reflected that the real *Sol Invictus*, the Sun of Justice and the True Orient, was Christ, the Son of God. So the Christ was called in the prophecies. Sixtus, then, placed the birth of Christ just after the winter solstice. This made the Feast of the Annunciation fall on March 25—just when the sun begins to ascend from the equator to Cancer. This turned out neatly in another way. Elizabeth was in her sixth month when Gabriel announced the Incarnation to the Virgin. John, then, was born toward the end of June—just following the summer solstice. Thus at the time when the sun begins to decline, the feast of Saint John the Baptist fulfils the words of the Precursor. "He must increase; I must decrease." Christ must increase, as the sun does after December 21; John must decrease, as the sun does after June 21.

Sixtus had no liturgical ax to grind; his chronology was fixed not with any view of determining feasts; his scheme was an exegetical conceit grown out of the contrast between the pagan worship of the sun and the Christian possession of the true Sun of Justice. It was more than a century after his time that the idea occurred to the Christians in Rome to set off against the pagan religious revelries the celebration of the birth of the true Orient. The chronology of Sixtus was known to them; they adopted it. This occurred about the year 350. An ancient calendar of the Roman Church marks the feast of Christ's Nativity on December 25 for the first time in the year 354.

There had been another opinion concerning the time of Christ's birth. About the year 200, the Christians of Alexandria in Egypt thought that Christ was born in the spring. Some fixed the day on May 20; others thought it was about the end of April. These early notices from Egypt are admittedly obscure, and it does not seem that they were known at Rome when Rome fixed Christmas.

Fifty years after Rome had instituted a feast of Christ's Nativity and fixed it on December 25, Saint John Chrysostom was the Bishop of Constantinople. He heard of the Feast in Rome, and it immediately struck him that this was a very beautiful one to introduce into his own church; he saw the richness of devotion in a liturgical celebration of the events of Bethlehem.

Chrysostom was under the impression that the Roman Church authorities had inquired into the state archives in order to have the exact date. Saint Luke begins the story of the Nativity with a reference to the edict of the Emperor Augustus and the census of Quirinus in Syria. Possibly the Roman Christians could have inquired into the imperial files; they did not do so, apparently. They took the chronology of Sixtus; Chrysostom took the chronology of the Romans. From Rome the Feast spread throughout the West; from Chrysostom and Constantinople it spread throughout the East, and thus shortly after the beginning of the fifth century the date of Christmas was fixed throughout the Catholic world.

From what has been written above it is clear that historically we do not know the exact date of the Saviour's birth. It is immaterial. It would be nice to know it, because every last feature and detail of the life of Christ is dear to us. But it is in no way a matter of Faith. The essentials of Advent and Christmas, the feast and the fast which prepares for it, are what we seek in our liturgy and devotions—rather than the day and the year in which the first Christmas occurred at Bethlehem.

It may occur to us as a strange phenomenon that the early Christians lost the memory of the day. We belong to a time and people much interested in birthdays. Very little reading in ancient histories will discover for us that the particular day of a man's birth was not much noted. In respect of many of the great men of ancient times we do not know even the year of their birth. Yet the year of Christ's birth was indicated in the Gospel of Saint Luke; it is clear that he included it in his story so

that it might be set down officially, and presumably the early readers could figure for themselves the time of the census of Quirinus. But if it was easy for the early readers of the Gospel to fix the year of the birth, it is not so now; the determination of the year of the census of Quirinus is one of the thorniest chronological problems in the Gospels.

Since the ancient historical documents concerned with the chronology of the Gospels of the early years of Christ do not allow one to fix dates with certainty, it is the privilege and duty of research in Biblical matters to make out what one can, following the rules of honest, sober and scientific research. A lengthy study of the entire question has occupied one of our Catholic Biblical scholars for some years. He is the Reverend Paul Gaechter, S.J. Father Gaechter took his post-graduate Biblical studies at the Pontifical Biblical Institute at Rome. He then professed Scriptural courses in the Jesuit Scholasticate at Innsbruck in the Tyrol. In recent years he has been transferred to the Papal Seminary, Kandy, Ceylon, and is now in the Far East, still engaged in the teaching of Sacred Scripture.

Theological Studies, a quarterly devoted to the publication of articles in theological research, will publish a double article of Father Gaechter in the May and September issues of the present year. In it the author argues for his opinion that Christ was born about the time of the Pasch. The summary of the opinion thus appears in the first article:

The purpose of this essay is to establish as probable the following chronology from Mary's betrothal to the birth of Christ: Mary was betrothed in the autumn (9 B.C.); the Annunciation occurred in June-July; the Visitation began soon after, the return to Nazareth took place in October-November, quickly followed by the journey to Bethlehem (8 B.C.); the Nativity occurred in March-April (7 B.C.)

The writer is not concerned with the *years* in this essay, but with the *season* of the year when the various events occurred. The indication of the years *Before Christ* is taken from the *Introduction to the New Testament* which Father Gaechter has published. For these years the principal fixed points are the death of Herod the Great (4 B.C.) and the census of Quirinus, some years before. Our present Christian era dates only from the sixth century, when Dionysius Exiguus fixed—inaccurately—the year of Christ's birth.

Father Gaechter thus approaches the question:

The two infancy-narratives in the Gospels of Matthew and of Luke are, for our modern minds, rather fragmentary. For lack of direct information it is now seemingly impossible for us to fill up any of the gaps, whereas for the early Christian readers much was readily supplied from their common experience. The Gospels, unfortunately, do not mention the many facts which were matters of course to the Palestinian of those days. The result was a history crowded with supernatural events, in fact consisting almost exclusively of such. If we want a somewhat complete history of the infancy of Our Lord, we must try to insert the natural events into the series of the supernatural.

On reading this study one may agree or disagree with the author; at least one will say that Father Gaechter's case is not poorly argued. In any case our liturgical date will remain December 25.

THE LABOR UNION AND CIVIL SERVICE

PAUL L. BLAKELY, S.J.

IF we could so reform the state of industry that the right to strike could be laid aside as useless, because unnecessary, we should all be happier. A strike is very like a surgical operation or a war, and most unlike a Christmas present. When an improved type of medical treatment removes the malign condition which necessitated an operation, and when arbitration can restore good feeling between two angry governments, everybody is better off except, perhaps, the surgeons and the manufacturers of munitions.

In an article on the right to strike, published in this Review last week, I quoted President Roosevelt to the effect that employes under Federal civil service had no right to strike. The President spoke some years ago, at a time when some rather pinkish organizers were trying to form a union of civil-service employes, and in the course of their operations had uttered opinions which were much nearer red than pink. His words were hotly criticized, but when the smoke of battle lifted, his meaning was clear enough. Every wage-earner retains the right to strike, but some wage-earners accept employment on the condition, explicit or implied, that they relinquish for the time the exercise of this right. The President believed that this condition was clearly implied in the acceptance of an appointment under the Federal civil-service system.

But the growth of the civil-service system in many cities and States prompts a further question. Is the same condition implicit in these local systems as well as in the Federal? As for the Federal system, the condition had been established, not by legislation, but by usage, and the local systems are not old enough to present evidence rooted in tradition. It is worth noticing that since the City of New York took over the subways, and arranged to give all employes civil-service status, the hold of the Transport Workers Union has been growing weak. Employes, it is reported, do not see why they should pay dues and assessments as long as their jobs and pensions are protected by law. Further, since both city and State can provide boards for the adjustment of differences, they are inclined to look upon a union as an unnecessary expense.

With all deference to this opinion, it seems to me that it would be a mistaken policy for civil-service employes to abandon the union. Fundamentally, they retain the right to bargain collectively, as well as to strike when available means of redressing wrongs prove inadequate, and it will not do to rely completely upon "the Government," or the administrative board which represents the Government, as a body of men endowed with an unusual degree of wisdom, justice and charity. Boards

are made up of men and women very like ourselves, and a government is often blown about by the windy orations of politicians. Where are civil-service employes to seek relief, when they find themselves set on the beach after a political storm?

It will be said that they can always appeal to Congress or to their State legislature. That is true, but an appeal from an individual is not likely to be noticed. Pressure can be applied only by an organization.

At present, Federal civil-service employes can exercise the right of collective bargaining only indirectly. Appointments, wages, tenure and pensions, are fixed by Congress, and administration of the system is delegated to the Civil Service Commission. The nearest approach to collective bargaining that is possible is found in conferences between their representatives and the respective committees in the House and Senate. These conferences, however, cannot be demanded, and are granted only as a matter of grace. The Commission itself can present their petitions to Congress, but the Commission is certainly not the bargaining agency freely chosen by the employes.

The Congressional committees may fall in with the requests of the employes, or they may not. They are more likely to lend an attentive ear, however, when the employes can speak through representatives who will present their views clearly and forcibly. With regret must I add that Congressional committees have been known to reach their decisions after computing the number of voters which an organization appearing before them, can muster. Civil-service employes cannot hope for much, unless their qualified collective bargaining with the Government is carried on by a strong union.

The same is true of employes under city and State civil-service systems, and perhaps more true. One of our largest cities now beholds the spectacle of the head of its civil-service system charged by a legislative committee with membership in the Communist party, and with having sanctioned appointments with all the obliquity of a besotted fellow-traveler. In not a few localities, civil-service administrators are openly and frankly party lieutenants, chiefly interested in providing jobs for the most effective workers at the polls. But even when the civil-service commission is intelligent and honest, it cannot lay claim to omniscience or impeccability. A strong union of civil-service employes can often act as the commission's conscience, when the Lorelei of politics unbinds her hair, and accompanies her song with the clink of coin.

Civil-service employes are increasing so rapidly that sane legislation to regulate appointment and tenure is far more important than it was fifty years ago. Good administration of the system can give us better public service at a much lower cost than we are paying. But, as I have insisted for years in these pages, only an enlightened public opinion can get and keep good administration. Unions of civil-service employes, properly conducted, can help to create that necessary public opinion. Once this controls our Federal and local civil-service systems, strikes will become unnecessary.

WAR TAXES

ON the day that seven billion dollars for the defense of democracies everywhere was voted by the Senate, the junior Senator from Texas said that Congress would now be obliged to find new fields of taxation. "Taxes," observed Senator Connally, "are now going to jolt some people right off their feet."

If these jolting taxes at last teach the American people that this Government of ours is not a Midas, but a pauper, the price for the lesson will not be too high. We read that Congress appropriates another billion for some purpose of which we hear for the first time, but it causes us no apprehension. We think that the billion will be raised by the rich. It never occurs to us that the poorer we are, the heavier will be our burden.

"Whatever form taxes take in their imposition, they must be borne by the consumer, that is, mainly, by the working men and the fighting men," wrote the late Justice Holmes. "It is well therefore that they should have this fact brought home to them, and not too much disguised in the form in which taxes are imposed." If Senator Connally's jolting taxes do not bring this fact home, nothing will. "Taxes are paid in the sweat of every man who labors," said President Roosevelt in the campaign of 1932. Workers may "never see a tax bill," but they will pay in deductions from their pay envelopes, and in the rising cost of housing, food and clothing.

It is better that the Government raise money by taxation than by borrowing; better for us and for the next generation which will have enough to do to meet the enormous debt we have already piled up for it. Undoubtedly, the tax base must be broadened, and the readiest, as well as the surest method of doing this is through an income-tax. But we earnestly hope that Congress will keep its hands off the poor man's pay-check. He is already taxed heavily for the old-age insurance and unemployment funds, and this tax, as we pointed out when it was imposed, is simply a tax on the small incomes of the class least able to bear it. To oblige him to add to the load, is unfair.

It is reported that Congress is planning to broaden the tax-base to include workers in the thirty-dollar per week group. That is an approach to confiscation, unless deductions are permitted, as in the case of the present income-tax. Perhaps it may be possible for a man to maintain himself and his family on \$1,560 in some far island in the western seas, but he can do that decently in very few places in the United States. It is an excellent idea, for many reasons, to make the income-tax broadly inclusive, but it should not rob the cradle or starve growing children.

The devising of a perfectly equitable tax seems to pass the wit of man. No one has yet invented a method to distribute the tax among rich and poor, without putting the burden chiefly on the poor. Taxing the pay-check can make that burden intolerable.

EDITOR

UNHEARD?

WILL the plea for starving Belgium and Holland, signed by Cardinal O'Connell, of Boston, by the Archbishops of Cincinnati and of Louisville, and by seventeen other members of the American Hierarchy, go unheard? "The exigencies of even a just war," write the prelates, "do not require that millions of innocent children, women, and non-combatants, be made to endure famine." The great law of love of all men includes even our enemies, but these starving people have done us no wrong. We cannot hope for God's blessing upon our country, when we set aside this basic law of life.

OUR STRONGER

IN its preliminary report to the legislature, the Rapp-Coudert Committee attempts to catalog "the outstanding characteristics" of the brand of Communism which it has found at work in the New York schools. Among them are furtiveness, deception, perjury, and willingness to condone fraud by men and women in positions of public trust.

The Committee mitigates rather than emphasizes the exceedingly grave conditions which it has brought to light. Much of the testimony which it heard and sifted, compels the inference that the Communist leaders required their dupes to lie systematically when lying was the price of retaining their positions in the City-supported colleges. Someone has well said that until Communism can persuade Americans that it is an improved and desirable form of democracy, it can never hope to gain the upper hand in this country. The Communists now appear to be trying that line.

A Communistic "democracy" is conceivable, although the world has never had one. Communism, as we have seen it in Russia, Spain, Mexico, and this country, is "democracy" with the respect for religion and morality, fostered by the framers of the Constitution, replaced by a flaming hatred of the Christian religion and its moral code. Where Communism has controlled, truth, honor, justice and charity, have become vices. Washington probably had this spurious democracy in mind when he wrote that "of all the dispositions and habits which lead to political prosperity, Religion and Moral-

EVASION

WHEN Senator Norris said that William Green's letter on racketeering in the A.F. of L. did not satisfy him, he expressed the view of the general public and, we think, of many union workers. What the A.F. of L. needs is a new policy showing itself in a determined fight against racketeers in its ranks until the last has been eliminated, and means have been adopted to insure freedom from fear for the worker in the ranks. Judging by the experience of many years, we greatly fear that the A.F. of L. will not inaugurate this long-needed campaign until it has elected a new president.

NATIONAL DEFENSE

ity are the indispensable supports." He might have had before him the reports of the trial of any Communist by an American court, when he pointed out the serious consequences to society should "the sense of religious obligation desert the oaths which are the instruments of investigation in Courts of Justice." Unfortunately, his conclusion that the most practical method of keeping religion and morality alive among the American people was the school, has been rejected in this country for many years.

These years of rejection have prepared a soil in which the seeds of Communism can spring up rankly. There is a fund of common sense in American public life, and an amount of natural virtue, which up to the present have been strong enough to keep Communism fairly well in hand. Whether the subtle methods of Communism can destroy them, is a question that raises disquieting doubts. Washington did not believe "that national morality can prevail in exclusion of religious principle." He would have made his own the words of Pius XI, who in the Encyclical *Caritate Christi* wrote that when Faith and filial fear of God have vanished, "all moral law falls, and there is no remedy left to stop the gradual but inevitable destruction of peoples, families, the state, and civilization itself."

The frightful war in Europe has made us realize more sharply the truth of the Pontiff's words. Of all forms of national defense, the strongest and most important is adoption by this nation of the teachings of Jesus Christ.

YET ANOTHER BOARD

THESE are crowded weeks. As March drew to a close, strikes continued, or were threatened, in key-industries in every part of the country, Senator Norris denounced extortion practised by unions upon workers, Mr. Henry Ford told in a triumphant advertisement of the magnificent work done in his union-less factories for the Government, and was cited to appear with his son before the Labor Relations Board, and the President at last appointed his eleven-man labor-mediation board, under the chairmanship of Dr. Clarence Dykstra.

Any of these events is news of first importance, but the most spectacular is Mr. Ford's advertisement. Without even a glancing reference to unions, this master of large-scale production relates how he is speeding up the Government's defense program, at the very time that misguided union leaders are crippling it. Had Mr. Ford planned for years a strategic move in his fight to show that the American union, as he has found it, hurts both the worker and the public, he could not have selected a better moment to begin it.

It is a mad world, and after waiting with high expectations for the President's new board, we fear that this latest device will not make our American labor world less mad. When a machine breaks down, it is good engineering to examine the mechanism and discover the cause. To put another machine in back of it to push, and another in front to pull, does not improve it. The scheme may not even get it out of the road of progress, for the effort may ruin the two auxiliary machines, and then all three will break down, and jam traffic. How many labor boards, State and Federal, are now pushing and pulling? In addition to these boards, how many volunteer mediation groups have been set up since we adopted our war policy? To catalog them, one must be able to count more than one hundred. But in spite of some good local boards, the traffic is still jammed.

The President's newest board is a board without authority. It can probe and investigate, but when it finds a criminal, its sanctions are limited to a grandmotherly "fie, fie!" We did not expect it to be a board clothed with legislative powers, for we have too many of them, and we were not disappointed. But like the rest of the country, which wonders why employers and employes cannot get along together, even in face of what the President has described as the greatest crisis in our whole history, we did look for a board authorized to do more than investigate, and then appeal to public opinion. Some columnist has described the board as a coroner's jury. About all that it can do is to certify that industry has been slain by parties unknown. What we need now is a health board that can tell us to clean up our labor slums, or go to jail.

Possibly we have underestimated the power of an appeal to the public. It may be that the real, but as yet undisclosed purpose of this board, is to reach conclusions to be turned over to Congress for treatment which will give them, or some of

them, the force of law. In that supposition, the board will be useful, but not for putting a summary conclusion upon differences which will be pressed strongly by employes and employers. It will, rather, open a forum for protracted discussions. These would be much more useful to the country, if the country had not embarked on a policy of all-out aid for democracies all over the world. Words and dollars cannot win a war in which planes and tanks and submarines are the chief weapons.

Perhaps the board will show its worth, once it begins to swing into operation. We hope that its A.F. of L. members will be able to sit down quietly with its C.I.O. members, and that all the members, irrespective of the badges pinned on them by the board's "bi-partisan" nature, will find time to work earnestly on some plan that will look beyond these war-days, and aid in securing peace between employes and employers, after the guns are silent. But if it cannot agree on a plan, even for the alleviation of present troubles, then we may look to see workers in the war-industries drafted for the period of the war. That way lies confusion, and perhaps disaster.

DESECRATED

AMERICANS who have visited All Hallows Church on Tower Hill will regret to learn that nothing now remains of this ancient edifice but the walls. The site was occupied by a Catholic church early in the second century. This edifice was enlarged in the sixth century by the Saxon invaders, and completed, practically as it existed before Nazi bombs destroyed it, toward the end of the eleventh. In the ancient church, Alfred the Great often assisted at the Holy Sacrifice of the Mass, and on his way to the Tower, Saint Thomas More may have paused to bow before it, in honor of the Most Blessed Sacrament of the Altar.

But the real destruction of All Hallows must not be attributed to Hitler. The venerable church was desecrated in the sixteenth century by the so-called religious reformers, who proscribed its priests, and blasphemed the Sacraments which for centuries the Faithful had sought and found within its precincts. Every cathedral town in England is a witness to the faith and piety of Catholics long since with God, and of hatred of the Catholic Church fostered by ambitious politicians. Canterbury and York, Peterborough and Lincoln, Durham and Salisbury, are empty caskets, no longer guarding the pearl of great price. We honor them for what they were, shrines of Catholic devotion, not for what they are. War is dreadful, but war against the spirit of God is unspeakably terrible.

The whole world admires the bravery and the fortitude of the English people in their battle against Hitler and his forces of evil. May God grant that after this evil has been conquered, they may once more kneel to assist at the Holy Sacrifice of the Mass in Canterbury and York, Peterborough and Lincoln, Durham and Salisbury, as did their fathers in the days of old.

PALMS AND THE CROSS

THROUGH the gateway of Palm Sunday we enter Holy Week, or, in the language of the Liturgy, the Greater Week. The first title is more commonly used, but both express the character of the solemn mysteries which the Church commemorates in the days preceding the Feast of Our Lord's Resurrection. If we have done little to put ourselves in the spirit of Lent, we ought to beg during this Holy Week for the grace of true sorrow for sin, and for strength to follow Our Lord Jesus Christ Crucified all the days of our life.

The scene presented in the Gospel for tomorrow (Saint Matthew xxi, 1-9) is at once glorious and sorrowful. It is glorious because it records an occasion on which the people went out of the Holy City to do honor to Jesus, and sorrowful, because it brings before us a long history of human frailty. So enthusiastic was the welcome given Jesus as He rode toward the city that many of the crowd removed their outer garments and threw them in His path. "Hosanna to the son of David," they cried. "Blessed is he that cometh in the name of the Lord."

These words show that they saw in Jesus an ambassador sent to Israel by Almighty God. It is highly probable, indeed, that many who greeted Him on that morning meant their greeting to be an affirmation of their belief that Jesus was the long-expected Messiah, come to restore the kingdom unto Israel. While not all of them, it may be supposed, actually recognized Him as the Son of God, at least all greeted Him as a great Teacher, with a special commission from God, and for this reason they paid Him the honors usually reserved for a powerful earthly king. Yet of all that crowd, only a few followed Him a few days later as He carried His Cross to Calvary. Fewer still drew near to Mary, His Mother, and John, and the holy women, who kept faithful watch at the foot of the Cross, raised on the little hill whereon love overcame sin, and reconciled man with his Creator.

Had we been in the Holy City that morning, we, too, no doubt would have gone out, palms in our hands, to greet Jesus. Our voices would have been raised to acclaim Him as the Son of God. But how many of us would have bowed the knee before Him, to worship Him as our God, our King, the eternal Lover of our souls, had we seen Him before Herod, clothed in the garments of a fool? Would we have striven with pitying hands to lift the thorns from His Sacred Head, or begged that the stripes which brought the redeeming Blood from His innocent shoulders, be laid upon our sinful backs? Our lives, not our words, answer these questions.

Lord Jesus Christ, crucified for the salvation of this sinful world, too often we follow You with palm branches, and draw back at the sight of Your Cross. We greet You with loyal words, but with our sins we scourge You, and spit upon You, and nail You to the Cross. By the Blood that was spilled for us upon Calvary, by Your loving Heart, opened for us on the altar of sacrifice, soften these hearts of ours that they may love You today and always.

CORRESPONDENCE



AQUINAS IN THE NURSERY

EDITOR: I do not know much about intellectual skills myself and, being an old fogey, am inclined to sniff at the phrase. It was not used in my young days, which were, of course, much better days than those which dawn in this degenerate age. But whatever they are, a mother of small children ought to have them, if they can aid her in answering questions. Here are a few, picked up recently *ex ore infantium*: "Is God a Catholic?" "What did the Blessed Virgin die of, and who was the undertaker?" "Why does Saint Joseph wear dresses?" "Did the Baby Jesus have a scooter?" "Do Angels eat bird-seed, and do the feathers ever fall out of their wings?"

These questions recall the *Quodlibetales*, and it occurs to me that a translation would afford perplexed mothers a ready access to the fount of wisdom that is Aquinas. They need it.

St. Louis, Mo.

PASTOR

UNCONFUSED

EDITOR: So the Reverend George G. Higgins is "confused" after reading for the third time your editorial 1776 (March 22). Most of us found upon reading that excellent editorial a lifting of most of the confusion which the Lend-Lease proponents' arguments brought to us.

I believe that this writer in his confusion has exposed his lack of understanding of the basic Catholic political principles upon which this American Democracy was founded by Jefferson and his associates of the 1776 era.

All in all, too many of our Catholic priests as well as laymen exhibit an amazing lack of knowledge as to what an American Democracy must be to justify our calling it that. Too many of the Catholic political leaders and not a few of the clergy turn their backs on sound principles enunciated by disciples of Aquinas, Bellarmine and Suarez and espouse the cause of the ephemeral leaders in the political world—leaders who, perchance, obtain such support because they have juicy patronage to give out or other favors of a distinctly worldly nature.

If this nation needs anything today, it needs a vigorous, thoughtful pamphleteer whose objective is to keep those who attempt to read and to think seriously about first principles on the right road rather than on the left branch which can lead to nowhere by a powerful centralized government such as Stalin heads in Russia. AMERICA does fill that need in a large measure, but I wonder how many of the clergy read AMERICA? And if they read it, how many rouse themselves to carry on in their parochial districts the educational program which you have initiated? They may fear the consequences of offending this or that local politician.

They might not be considered polite if they called a spade a spade and some of their friends might lose political sinecures. But if they must hold their tongue in their cheek, at least they can hold that tongue when AMERICA, a voice crying in the wilderness of the present-day New Deal Socialistic forest, tries to enlighten those who know they know not everything.

Woonsocket, R. I.

JAMES H. COLGAN

FOR WHOM THE BELL

EDITOR: I would like to take opposition to the vivacious lady's poignant attack on the rights of intellectual women who enter the marriage state (AMERICA, March 22).

Every position and vocation obliges the follower of the same with certain duties. Certainly the state of marriage, and especially of motherhood, demands innumerable sacrifices, and imposes trying obligations on any woman in spite of her intellectual attainments. Thus, any girl entering the marriage state must fully realize that she must desire primarily to succeed as a mother, and not as an intellectual.

Unfortunately, the vivacious lady seems to be willing to accept the duties of motherhood only if these do not interfere with her cultural aspirations. I congratulate the vivacious lady for her educational ambitions, but sympathize with her, since she fails to comprehend the qualities of self sacrifice and courage that marriage always demands.

Worcester, Mass.

RICHARD H. DIGNAN

BROTHER

EDITOR: The letter of B. H. J. (AMERICA, March 8) expresses my thoughts almost as if I had written it myself.

Though I may be wrong, I think there is no person so little understood as a Brother. During my ten years in a Religious Order as a Brother, it was little short of amusing to meet people who, at first took me for a priest, but when told otherwise, sadly remarked: "Oh, you're only a Brother!" You know the tone of voice, too; just as if they might be saying: "You poor soul, you must have the measles!" And mark this: many times have I heard almost the identical thing from priests of the Church—men who because of their noble calling and education should certainly know better.

Don't you think that a couple of pages on the Brothers and their works would go a long way to remedying this lamentable state of things? I ask for this article, not that the Brothers might be drawn into the public eye, but rather that our really beautiful mode of life may be better understood and more appreciated by our Catholic people.

Toronto, Canada.

F. J. D.

LITERATURE AND ARTS

BIRTHDAY LETTER TO GEORGE ADE

JOHN ABBOT CLARK

DEAR Mr. Ade: Just a little note of greeting, from a stranger, on the occasion of your seventy-fifth birthday. Passing through Brook, Indiana, one day last summer, I called up all my courage and bad taste and broke in upon your lunch hour (or was it breakfast?). I know that you don't remember me from Adam (or from the third-string quarter on the Purdue team of '29). But I so much wanted at least to see you and be able in after years to boast of having done so. I knew from reading your *Fables* that you had a kindly, an almost Christian, way with boors; and I was informed by a filling-station attendant in Brook that everybody in the county, down to the last child, was prepared to commit assault and battery, anything, in fact, this side of mayhem or murder, in defense of your literary honor and your great, generous soul.

To say that I'll never forget you is to indulge in a pretty sickly form of understatement; and to add that your graciousness to tourists is something more than just simple Hoosier courtesy or a by-product of literary habit is to put it mildly. Sir Walter Raleigh, in a letter to his wife composed in 1915 while he was enroute to this country to lecture, wrote: "... The orator screamed with delight when I said that George Ade is the greatest living American writer. 'O, tell them that at Brown,' he said, 'tell them that at Brown! If you, coming as an Oxford professor, tell them that at Brown, I don't know what'll happen!'" I have no idea what happened, but I am sure that if Sir Walter were alive now, he'd still be telling them. And I am equally sure that if William Hazlitt were living today, you would be high up on his list of "must" acquaintances.

But now that I have taken altogether too many words to say that it was once my good fortune to see you plain, and that you passed this most unfair but not wholly unrevealing test with flying Chaucerian colors, let me get down to brass tacks—your *Fables*. I wish to report to you, Mr. Ade, that those *Fables*, many of which you doubtless have forgotten, are giving incalculable pleasure to me, my friends, my students, and to people all over this land who either inherited them from their parents or have had (1) the luck to come across and (2) the sound instinct to pick up dog-eared copies of *Fables in Slang*, *Forty Modern Fables*, etc., which

may still be discovered now and then in shabby little down-under book stores.

Most books spewed forth in recent years are easy to get hold of, but are not so easy to pay for, and not infrequently they are impossible to read. Your *Fables*, on the other hand, are devilishly hard to find, but if found, can be had for a song and read forever. In these days, when the pulse-beat of civilization grows fainter hour by hour, it would seem that publishers, those doughty, last-ditch defenders of values without which life is not worth the preserving, ought to make every effort to see that genuine readers are provided with genuine books. For the past six months, Mr. Ade, I have been trying to find a publisher for a selection of your *Fables*. So far, the reception has run from easily spotted condescension at one end of the scale to blunt coldness at the other.

American publishers, as of 1940-41, are nothing if not commercial; and they are, I am about convinced, not commercial. They tell me, for instance, that your *Fables* are dated. And I am sorely tempted to write back to them and say: "Yes, his *Fables* are dated. But please note how lightly rests the date on a score, yea literally a hundred of them. They date, it is true, but in precisely the same way that *The Dunciad* dates, or Lewis Carroll or *Fables for Our Time* or Gilbert and Sullivan or *Life With Father*. You might check your recent fall and Christmas lists, gentlemen (I feel like muttering), if you are at all interested in finding out how Ade's *Fables* *don't* date."

Even President Hutchins' freshman knows that the best time to read a good book is during one's own lifetime; and, by the same token (as Dr. Adler might put it in an unbuttoned interval), the best time for a publisher to print some good books is during the solvent lifetime of his firm. If fables like "The All-Night Seance and the Limit That Ceased to Be" are dated, then so is "Mrs. Battle's Opinions on Whist."

They (the publishers again) tell me they were rather intrigued by the idea of reprinting some of your *Fables* until they looked up the sales record of *Thirty Fables in Slang*; and I would like to reply: "Yes, it is true that volume of selections didn't sell phenomenally when it appeared in 1933. But for that matter we could name scads of books which

came out in that year which are now, and have been for quite some time, utterly unreadable. Moreover, we could name several items of the vintage of '33—ignored or insulted at the time—which are belatedly coming into their own; such books as *Thirty Fables in Slang*, to mention only one."

But, as many quondam hot-shot writers and critics can mournfully testify, 1933 isn't 1941. Besides, preposterous as it may seem right now, 1941 will soon be 1942; and the possibility that we may all be living in caves before next January rolls around will not radically affect this prediction. Furthermore, it might be a good idea for publishers to put their memories on the stretch and try recalling which of their books issued less than a month ago are not doing so well in this present winter of our discontents.

And they (still the publishers) tell me, Mr. Ade, that they were practically raised on your Fables, but to publish them now—"Well, we're afraid not." All I have to say is, that if this is what growing up has come to mean today, then it is time for a lot of us to act at once on James Thurber's humble, exciting and instructive example and hie ourselves posthaste back to the grades (the fifth to be exact), where Miss Malloy gets laid over the veteran pupil's knee and soundly spanked; or where, in your "Fable of the Old-Time Pedagogue," the Old-Timer, substituting for his schoolmarm daughter, is told by the children that the "R's" are out, way out, and that now (this was 1902) "... we design Wall-Paper, then we dissect a Rat, after which we have French and Calisthenics, and finish up with a few Stunts in Botany and Entomology."

Yes, George Ade, you had your day back in the late 'nineties and early 'hundreds, and you'll have your day again and again. As far as the general public (through no fault of its own) and the general run of publishers are concerned, you are now in total eclipse. But it is comforting to remember that eclipses are notoriously momentary. And there is further consolation in reflecting that it is only the first-rate artists who suffer them. The rest have to be content with an all-engulfing oblivion.

Up to now, anyway, you have missed with the generations ranging in age from thirty to fifty; but you once had our fathers and mothers on your side; and today our sons and daughters are rooting for you. They are reading you with tremendous zest, and making loud, proselyting bones about the fact. Their shrewd, uncoached enthusiasm for your Fables bodes nothing but good for the future of American letters, not to mention the future of what used to be something more than just a phrase—the American Way of Life.

Sweet dreams of warm Florida sunshine to you, George Ade. And a thousand thanks for the wit, the humor, the insights—and, most of all, for the outbursts of uncontrollable admiration and wonder and joy, that you provoke me and my friends to in those watches of the night when we are all alone with your Fables. May you live for many years yet to see what is bound to come: your re-enshrinement in the hearts of your countrymen, including generations of readers and publishers still unborn.

MAN OF LETTERS

RAYMOND A. GRADY

YESTERDAY, for the first time in a long and entirely unsuccessful life, I was called a "man of letters." And I was proud. I tried to think of some person that I could patronize—and get away with it. In this I was unsuccessful, because all of my acquaintances, seeing me attempt the grand manner, would have laughed aloud and said: "Snap out of it. We know you. You're just old man Grady with a cane and monocle."

And then I came home. And I thought to myself that here, surely, in the bosom of my family, I would create an impression. I pictured myself walking in and saying: "Family, your Pop was called today a 'man of letters,' and a guy called that is good. Give me your applause."

I had it all pictured out in my mind; my wife, pridefully running to the back yard where she could be snooty to a neighbor, while ostensibly hanging out something on the line to dry; my children hurrying to ask less fortunate children of the neighborhood if *their* fathers had been recognized as men of letters.

'Twas all so pretty a dream it seemed as if it could not be. And it couldn't, either. For there was so much going on in my home when I arrived that I could not get a word in edgewise. One of my daughters had been designated as the lead in a French play to be given by her class in school. That was so much greater an event than my own apotheosis that I forgot my own dignity entirely. And another of my girls had won a door prize at a beano party. A bushel of apples. That had to be talked over and the apples sampled.

But at breakfast the next morning it all came back to me with a rush. And I proceeded to tell the family that their father was elbowing Nicholas Murray Butler around, and would soon be in the Hall of Fame, unless dissolute political practices were dragged in to stop him. I had been designated, I told them, a "man of letters."

Imagine my surprise and shock when one of the more erudite of my swarm grew wrathful and suggested I sue. Further conversation, heated on her part, bewildered on mine, developed that in the old days, back in Rome, a man of letters, *Homo Litteratus*, was a common thief who had been detected in the act. The Romans had a custom of taking such a man, branding the letters "F-U-R", meaning "thief" on his forehead, and designating him as a "lettered man," or a man of letters.

I am not going to sue; not, at least, until I look into the meaning of the phrase a little more. I don't think the man meant I was a thief. Everybody smiled genially—or *was* it genially?—when he said it. Did... that... man... mean... but no, I won't believe it. I prefer to think that he never heard of the Romans. But I would like to know, for sure, just what he meant.

FIRST STATION

Pilate must heed the public pulse and poll,
Keep friendly with the voters, or be spurned;
Pilate had made mistakes before—and learned,
And so he shrugged his shoulders and his soul.
His fingers fluttered in the brazen bowl,
The guilt was off his hands and head; he turned
To take the spotless towel; in him burned
A doubt; but Caesar's favor was his goal.

Sub Pontio Pilato, down the years,
Before a man may truly live, reborn
Of water and the Holy Ghost, he hears,
Caught in the Creed, those words of pitying scorn
For him whose heart was timid, not malign,
Who used ironic water for a sign.

WILLIAM A. DONAGHY

REPOSITORY

(Night of Holy Thursday)

Flame-tipped candles mounted a golden stair,
Burned to their still and trembling points of bliss,
All save one, save only one, aflame,
A flare, a sputter, gutter and hiss—
Oh, quiet garden, and unquiet kiss.
Candles flanking the Easter lilies
Threw shadows of their petalled calices,
Threw on the linen a filigree network,
So delicately wrought a spiral fretwork
Mounting to God in flowering chalices,
All save one, save only one
Enfolded lily, wrapping its pale heart
Within itself, and thus become
A serpentine dart with forking shadow
On the velvet of the white antependium;
All others soared up through the golden night,
Imbued us,
With their yearning towards that Orbéd Light.
O Judas!

S. M. PAUL

CROSS AND ALTAR CALVARIES

Lift up, O Cross—with all your myriads
Of altar crucifixion trees, that rise
Around a Christ-filled globe—lift up your bridge
Between a mundane and celestial world!
The race once weakened for the loss of blood
Now spans the void—one drop had been a flood!

Lift up, O Cross, your burden to the sky—
Who never would have hung there, but for love!
Hold tenderly those strong, nail-wounded hands—
It is no fault of yours such chalices
Are spilled, unto a flowing of the Wine,
Red with new life for this spent soul of mine.

Give me, O Cross, give to a hungry child,
Your sacrificial bread, your Heart-drawn drink!
Long have I wasted in swept desert lands—
No grapes of love gave bloom unto my cheeks,
No wheat was there to gladden hollow eyes—
But now, I thrill to life!—in One Who dies.

ALBERT J. HEBERT, JR.

TO A SMILING CRUCIFIX

(In the Baptistry of St. James' Cathedral, Montreal)

So, Son of Man, You are stretched upon Your cross,
And I think it is almost the ninth hour.
With eyes wide open You gaze out upon the scene
beneath You:

Reading the heart of Your Mother who stands
And of Mary Magdalen who kneels at Your feet—
Of John, whose love never failed, daring to press close,
And of Peter who failed for a moment,
But who has returned already, his eyes washed clean
by tears,

And lurks breathless in the crowd, waiting Your call.
You are remembering those who still believe
And those whose faith is shaken by fears,
As the earth itself is shaken by the dying of God.
You have numbered the few who hate
And the many distraught souls who imagine they hate
And so blaspheme against love.

Your eyes are open wide
And upon Your lips, after three hours' torture,
There is still a smile.

In just a little while

You will speak the final words: *It is finished—*
And *Into Thy hands, O Father, I commend My spirit . . .*
How is it that upon Your lips now there is a smile,
As upon the lips of Your Father
When He looked upon the fresh world He had made
And saw that it was very good?

O risen Christ, stay by our side,
Teach us to wrest peace out of evil and strife—
To smile as we hang upon the taut cross of daily life—
Because our eyes, too, are open wide!

KATHERINE BRÉGY

TABOR-CALVARY

Is there upon the hill
One great and gentle,
Vested as white as snow,
Light for His mantle?

There is upon the hill
Man of no honor,
Naked and spat upon,
Blood for his color.

Has that exalted One
Each side a prophet
Lauding the reign of love
And of the Spirit?

Near this accursed One
Each side a robber,
Scorning, that scoffs at Him
"Where now thy Father?"

Is there a cloud of gold,
Voice of the God-head
"Pleasing to Me my Son,
And my Beloved"?

There is a cloud of murk,
Rocks that are shaken;
Heart-cry from Man of woe
"I am forsaken."

VIOLET CLIFTON

BOOKS

MIRROR OF CRUMBLING CODES IN PRE-WORLD-WAR WORLD

THE WORLD OF THE THIBAUTS (VOL. I, THE THIBAUTS. VOL. II, SUMMER 1914). By Roger Martin DuGard. Translated by Stuart Gilbert. The Viking Press. \$6

IT is a curmudgeon's role to find oneself obliged to register a dissent against a prevalent critical opinion. But the truth is mighty and will prevail, and *The World of the Thibauts*, while memorable, is not a great novel, certainly not a novel of Nobel Prize caliber, although it received that celebrated award. It is not that it is too long; the reader cannot have too much of *Anna Karenina*; it is rather that the *longueurs* are too evident, the paddings too intolerable. Much of Hugo's masterpiece, *Les Misérables*, reads today like a series of tracts; and it is debatable, in the *Men of Good Will* volumes, whether the Maykosen political interludes, no matter how fascinating they seem in the light of contemporary Europe, may not tumble over the fluid border of novelistic privilege into the territory of history. But there can be no doubt about the hundreds of pages of cafe and newspaper gossip that fill up the better part of *Summer 1914*. There may be some merit in making fictional time amble withal at the actual pace of real time, but hardly at a slower jog. Critics have heralded Monsieur DuGard's method as that of the essential novelist, like Flaubert, who strips away from his story any meretricious atmosphere. That is as it may be, but not all atmosphere is meretricious; it has even been defined as an emanation from reality; and the net result of M. DuGard's utter eschewing of atmospheric tone is thinness and dessication.

But *The World of the Thibauts* is full of good things nonetheless. Little Monsieur Chasle and old Mademoiselle de Waize are priceless. The death throes of Oscar Thibaut cover some 250-odd pages, but they are more than clinical; they rise to a universal plane. The retreat of the French army from Alsace challenges comparison with the war pieces of Romain, Remarque, and Hemingway; and the long interior monolog that is Antoine Thibaut's death diary has in it the austere nobility of some modern Brutus who plays the Roman fool and falls upon his sword. But these are minor excellences and subsidiary to the book's main impact, which is an attempt to mirror the disintegration of social and religious values in the world of 1900-1914. M. DuGard has been called the French Galsworthy. The parallel is certainly existent in that the elder Thibaut, like the older Forsytes, lives in a world of established standards. However, DuGard, who is inferior to the English writer as a novelist, is superior as an analyst. He can assign the strength of old Oscar, the philanthropist, and the uncertainties of Jacques, the Socialist revolutionary, to their proper causes. Both father and son are Thibauts, with the Thibaut pride and the Thibaut jaw; but the old man's world is a world unshaken, and he has a sense of sin; the young writer's world is a world in flux, and he has lost his sense of personal responsibility even though the bondage of willing and its bitterness pursue him to the very end, his death before a corporal's army pistol.

Henri Massis once pronounced a harsh judgment on *Les Thibauts*. He objected to it on the nationalist grounds that it made out France as culpable as Germany in the matter of war-guilt. And so, of course, she is to a Frenchman of the Internationalist persuasion. But one must admit that M. DuGard and his Jacques are men of good will; and that his weary, taloned Lucifer of Geneva, Meynestrel, is just as definitely not. It is the great

MUSICAL MILEAGE

for HOME, COLLEGE,
SCHOOL, CONVENT,
by
Francis Cabrini Gately, M.A.

FREDERICK PADELFORD, University of Washington: "A most interesting and instructive book."

SISTERS OF ST. ANN: "A real treasure. No music teacher should be without it."

SISTERS OF ST. JOSEPH: "Perfectly fascinating. Every Catholic child in America should proudly possess a copy."

DANIEL A. LORD: "What a wealth of musical information you've crammed into those pages. *It's learning painlessly given.* A fresh, original and worthwhile book."

Price \$2.00 prepaid until Easter

Address: FRANCIS C. GATELY, 435 Owen Street,
Missoula, Montana

THE NEWMAN BOOKSHOP

Catholic Books of All Publishers—Promptly Supplied
WESTMINSTER, MARYLAND
Branch—826 Newton Street, Brookland, D. C.

Jesuit Camp

In the West
On the Sioux Reserve
South Dakota

For Camp De Smet Catalogue
Address: Rev. E. P. Murphy, S.J.
14 Loyola Hall
ST. MARYS, KANSAS

Entire Staff Jesuit
A Horse for Every Boy
Swimming, Baseball
Rodeos
1000 Miles of Camp-trips
Eight Full Weeks
On the Last Frontier

FOR HOLY WEEK

THE "REPROACHES" OF GOOD FRIDAY

F. P. LeBUFFE, S.J.

A commentary on the twelve "reproaches" recited or chanted during the adoration of the Cross on Good Friday.

AT NOON ON CALVARY

B. A. FULLER, S.J.

Reflections on the seven last words of Our Lord.

DEATH WATCH OF OUR SAVIOUR

J. CONWAY, S.J.

Reflections on the seven last words of Our Lord.

THE THREE (postpaid) 25 cents

53 Park Place THE AMERICA PRESS New York, N. Y.

The Holy Bible

The Douay Bible House

33 BARCLAY STREET • NEW YORK, N. Y.

1941
STANDARD EDITION
\$2.75

NOW YOU CAN LEARN TO SPEAK A FOREIGN LANGUAGE

"almost
OVER NIGHT"!

The Natural Way—You Learn By Ear—By The

Language Phone Method

you learn a new tongue as easily as you learn a new tune, BY EAR. And the instructor never gets tired. He will repeat any part of the lesson, over and over, until you have mastered every word, every voice inflection. Thus, you learn to speak *perfectly*, with the accent of a true, cultured native. The method is far superior to the ordinary class and private tutor-instruction and has been endorsed by teachers of languages in the leading universities and schools in the country. The results seem like magic. 15 minutes a day works wonders.

LITERARY MASTERPIECES

Read the masterpieces of French, Spanish and Italian literature in the language in which they were conceived and written. The full flavor of foreign letters cannot be translated. Enjoy French novels before their characteristic sparkle—their native essence—has evaporated in translation. The original Spanish of "Mare Nostrum" and "The Four Horsemen of the Apocalypse" is far more vivid than the English version. Then consider the greater enjoyment assured by an understanding of the language in which an opera is sung—be it Spanish, French, German or Italian.

ENDORSED BY teachers of language in such famous Universities as: Columbia, Cornell, Harvard, Johns Hopkins, Princeton, St. Francis Xavier, St. Joseph's Seminary, Stevens Institute of Technology, Yale.

Even with this recognition, however, you cannot fully realize how amazingly simple it is to master a foreign language until you learn something about this fascinating method. To see and to hear is to believe.

USE THE COUPON

Descriptive
Booklet
illustrated
from life
giving detail
of entire
course



Miniature
Sample
Record
First
Lesson in
the language of
your choice

SEND FOR THESE TO-DAY

FUNK & WAGNALLS CO., Dept. 47
354-360 Fourth Ave., New York, N. Y.

Send me, without obligation, the sample record of the first lesson in the language checked, together with the book "Learn to Speak French, Spanish, German, Italian — The Language Phone Way," giving full particulars of the course. I enclose 25 cents in stamps to cover packing and postage.

(NO AGENTS WILL CALL)

Check
language
interested in

- ☐ Italian
☐ German
☐ Spanish
☐ French

Name

Street

City..... State.....

tragedy of M. DuGard's world that the Meynestrels have prevailed over the Jacques within the confines of that very secular religion which he preaches. His world has gone to war again, and not on any secular crusade this time. Instead, anarchy has "learned from civilization and become international." CHARLES A. BRADY

EARLIER STATESMAN'S IDEAL OF HANDS ACROSS THE SEA

THE FOREIGN POLICY OF THOMAS F. BAYARD, 1885-1897.
By Charles Callan Tansill. Fordham University Press. \$5

SECRETARY of State during the first Cleveland administration, 1885-89, Thomas F. Bayard was a fine choice—sagacious, peace-loving, courageous, and honorable—but sadly unspectacular. In 1893, when Cleveland came to the White House for the second time, Bayard became our first ambassador to Great Britain. His ideal was Anglo-American cooperation as the hope of the civilized world; and while he received little enough cooperation from either, and especially from this, side of the ocean, it was Bayard, Professor Tansill believes, who "more than any other statesman in our history gave meaning to the familiar phrase, 'hands across the sea'."

Bayard's most notable success was in persuading Blaine to lay aside exclusive claims to the Samoan Islands at a time when the German claims had the blessing of Britain. Those who departed from policies Bayard had mapped out were humiliated in ways he would not have been. Blaine proved to be too brash in dealing with seal-hunting rights in the Bering Sea; Gresham too idealistic in the matter of annexing Hawaii; Olney too crude and incompetent in the British Guiana-Venezuela boundary dispute. Many historians will, however, probably disapprove of Bayard's unwillingness to apply (or extend) President Monroe's foreign policy to Britain's expansion of her Guiana possessions. It should be clear by now that much of the book is a reflection upon the policies actually followed by the United States after Bayard left the State Department in 1889.

Besides the advice of Bayard's great friend and assistant, John Bassett Moore, Professor Tansill has enjoyed the advantage of the hitherto unused Bayard Papers, as well as those of other American and Canadian statesmen. Canadian relations, indeed, play a very large part in this important, extensive and penetrating study, though there are also chapters on Mexican, Korean, and Chinese relations with the United States in the eighties. This timely study of Bayard's foreign policy will be followed by a history of his career as a Democratic Senator during the Reconstruction Period.

JAMES A. MACKIN

CRIES OF THE DEMOS UNHEARD AT WHITEHALL

PAGEANT OF ENGLAND. By Arthur Bryant. Harper and Bros. \$3.50

IN the pageantry here unfolded, we discover how during the last hundred years England, while growing in population and increasing her colonial possessions, slowly rotted from an aristocracy to a plutocracy and sacrificed her people on the altar of free trade and *laissez faire*. Nothing in the book except the author's express declaration: "Yet Britain is today a democracy in the fullest sense," would suggest that England is a democracy. The fact that from the accession of Victoria till the nineties of the last century agriculture and a free farming class met with complete extinction proves that

the needs of the *demos* and their strong cries never ascended to Whitehall.

Further, the author's admission that for the last thirty years England has been living in a Socialist state under increasingly Socialist laws does not suggest democracy or liberty. For Socialism, whether of the Nazi or Italian or Soviet breed, is opposed to liberty of religion and of the free family. Nor can we discover many traces of Christianity. The mere fact that a cultivated Englishman can write three hundred pages on England from 1840 till 1940 without mentioning the great name of Cardinal Newman is symptomatic of the book and makes us realize why Belloc, in his study of G. K. Chesterton's place in English letters, counts it a blessing that Chesterton never went to Oxford or Cambridge.

The merits of this book are its sparkling style, its detailed illustrations of the way in which England passed from its secular life on the land to its present blighted industrialism, and its fearless denunciation of the crimes of England, principally the crimes of its short-sighted politicians bedeviled by the "dismal science" and Adam Smith. I doubt whether a jingo American could publish this diatribe on America:

In the world of the new city, property was the breath of life: without it men and women shriveled and died. Save for murder, offenses against property were more severely punished than those against the person. A barman and a glazier for stealing 5s. 4d. were sentenced to five years' penal servitude; a hideous assault on a woman with child was expiated with six weeks' imprisonment. The sanest people in the world, in their new city surroundings, were losing their sense of values. So long as a man kept the law, the right to buy at the cheapest price and sell at the highest overrode all other considerations. Against the supreme right of commerce, even duty as it came to be regarded, nothing was held to weigh; social amenity, happiness, beauty.

His chapter on the way of redemption shows the bewilderment of the ex-service men who had believed the slogans of the politicians: "making the world safe for democracy," "war to end war," "the self determination of small nations," "open covenants openly arrived at," and the rest of the horrible drivel concocted by the columnists, the munitions makers and the poor, ignorant politicians themselves. We question whether England or America is destined to lead the world out of its muddle, but we record Mr. Bryant's words:

Man, who had once tried to model his life on the divine, came to take his orders from the lender of money and the chartered accountant acting in their purely professional capacity. That has been the story of the last century of civilization. The age of enlightened selfishness begot plutocracy, and plutocracy begot the monstrous materialistic and pagan tyrannies we are now fighting to destroy. It was England that first unconsciously led the world into this morass. It is England—wisest and gentlest of the nations—that has now to discover the way out."

ALFRED G. BRICKEL

MOUNTAIN MEADOW. By John Buchan, (Lord Tweedsmuir). Houghton Mifflin Co. \$2.50

ADVENTURE again with John Buchan. The Canadian north woods supplies a virile background for *Mountain Meadow*, and Sir Edward Leithen appears once again as the hero of Lord Tweedsmuir's last book.

Sir Edward's doctor gave him a year to live. Determined to "die on his feet," he travels to America to undertake a search for a noted financier who has mysteriously disappeared. The trail leads him to Canada and then into the Arctic Circle.

But this is more than just an adventure story. It is a profound analysis of a philosophy of life. The author is not primarily interested in the projection of his plot but he is vitally absorbed in his character's spiritual progress. Sir Edward lived according to a dreary stoicism that is based on a fear of God's omnipotence. But when he entered a country untouched by humans—a

BARRY COLLEGE

MIAMI, FLORIDA

Conducted by Sisters of St. Dominic

A Standard Catholic College for Women

• Degrees in Arts, Science, Philosophy, Home Economics and Commercial Education. Special Opportunities in Music, Art and Dramatics. Intensive short courses carrying college credit for seasonal studies.

Beautiful Buildings

Extensive Campus

In America's Most Outstanding Beauty Spot

Perpetual Sunshine — Superb Opportunity for Outdoor Life

LOYOLA SCHOOL

Park Avenue at 83rd Street
New York City

Select Day School for Boys

UNDER JESUIT DIRECTION

For Information Apply to the Headmaster

Five Upper Years of Grammar School
Four Years of High School

Approved by the Regents of the University of the State of New York and by The Association of Colleges and Secondary Schools of the Middle States and Maryland.

URSULINE COLLEGE NEW ORLEANS LOUISIANA

AFFILIATED TO THE CATHOLIC UNIVERSITY OF AMERICA
The College where Faith, Devotion and Catholic Action Dominate High Scholarships. Joined with Fine Social Life. Courses Leading to Degrees in Arts, Sciences and Philosophy. Teachers Certificates. Commercial and Secretarial Training. For further information, address Office of the Dean, 2635 State St., New Orleans, La.

Academy of Mt. St. Ursula, Bedford Park, New York City

200th Street and Marion Avenue, Bronx
ELEMENTARY AND HIGH SCHOOL

Registered by the University of the State of New York
For particulars address: The Mother Superior

FOR BOYS ALL HALLOWS FOR BOYS

164th St. and Walton Ave., Bronx, New York, N. Y.
Private Prep Day School

Conducted by Christian Brothers of Ireland

Primary, Grammar and High School Departments

Chartered by the University of the State of New York

Bus Service

Modern Cafeteria

Write for Catalogue

JErome 7-1930

LEONARD HALL

SCHOOL A Catholic Elementary Country Boarding School

FOR BOYS

Small Classes - Individual Instruction
Forty-Acre Campus - All Sports - Horses
Tuition \$400.00

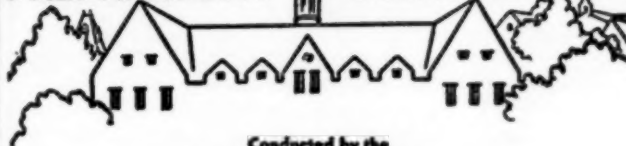
XAVIERIAN BROTHERS

LEONARDTOWN, MARYLAND

Also CAMP CALVERT

A Summer Paradise for Boys on Broken Bay, one mile from the school. Address Brother Rupert, C. F. X., A.M., Director, Box A, LEONARDTOWN, MARYLAND

SAINT JOHN'S PREPARATORY SCHOOL • EST. 1907 •



Conducted by the

BROTHERS OF ST. FRANCIS XAVIER

ACCREDITED TO SATISFY COLLEGE ENTRANCE REQUIREMENTS

SUPERVISED STUDY — SPORTS FOR ALL

For catalogue and information, write Headmaster, Box 247

DANVERS • MASSACHUSETTS

Academy of Mount St. Vincent

RIVERDALE, NEW YORK

Boarding and Country Day School, Grade 7-12

College Preparatory and General Courses.

Art, Music, Speech, Modern Languages.

Organized Athletics, Swimming, Riding.

THE PINES—

Pre-Primary—Grade 6. All-day Program. Bus Service

Georgetown Visitation Convent WASHINGTON, D. C.

Fully Accredited
Junior College and High School
for Girls with National Patronage

142ND YEAR

ADDRESS HEAD MISTRESS

College Preparatory and
General Courses, Junior
College, Secretarial and
Medical Secretary
Courses, Boarding and
Day, Sports, Advantage
of Country Life in the
National Capital.

CALDWELL COLLEGE FOR WOMEN

A SELECT RESIDENT AND DAY COLLEGE

Conducted by the Sisters of St. Dominic, Caldwell, New Jersey

Accredited—four years Arts Courses—A.B. and B.S. Degree—

Cultural Environment—Small Classes—Select Faculty

for information or Catalog, Address the Dean

CALDWELL COLLEGE, Mount St. Dominic, CALDWELL, NEW JERSEY

Academy of St. Joseph

IN-THE-PINES

BRENTWOOD, LONG ISLAND
NEW YORK

BOARDING AND DAY SCHOOL
FOR GIRLS
Address: Directress

Elementary and High
School Departments

Affiliated with the
State University

Complete Courses in
Art, Vocal and Instru-
mental Music, Com-
mercial Subjects, Exten-
sive grounds; Athletics;
Horseback Riding; Out-
door Skating Rink.

Villa Augustina

GOFFSTOWN
New Hampshire

RESIDENT SCHOOL FOR GIRLS

Conducted by Religious of Jesus and Mary

STANDARD HIGH SCHOOL—TERMS MODERATE

Affiliated with the Catholic University, Washington, D. C.
Address to REV. MOTHER SUPERIOR

• How to Establish a Centre • of the LEAGUE of the SACRED HEART

IN PARISHES

A booklet entitled "How to Organize and Manage a Centre in Parishes," will be sent free to Reverend Pastors upon request.

IN SCHOOLS

Superiors in charge of educational institutions may obtain free upon application a new booklet, "The League of the Sacred Heart in Schools." This contains practical information for the organization and management of a School Centre.

IN HOSPITALS

A booklet entitled "The League of the Sacred Heart in Hospitals," gives a concise explanation of the spiritual benefits to be gained by introducing the League of the Sacred Heart among patients and nurses.

IN SUNDAY-SCHOOLS

"The League of the Sacred Heart in Sunday-Schools" is a four-page folder which will be appreciated by Priests and Sisters in charge of Sunday-Schools. It will help to solve the problem of the spiritual training of children.

Any of the above will be sent free upon request

Address: REVEREND CHARLES J. MULLALY, S.J.
National Director

APOSTLESHIP OF PRAYER

(Desk A) 515 East Fordham Road New York

country ruled by God, the "mercy of nature" brought to Sir Edward a tenderness that he had never known before and he died content "in the hands of a power that was both God and friend."

Buchan again has put all his art and talent into his long descriptive passages. The author's sympathetic understanding of the French-Canadian mind and spirit adds interest and charm to the book. This modern attempt at a "Pilgrim's Progress" is something unusual.

MARY E. HICKEY

HOLDING UP THE HILLS. By Leo R. Ward, C.S.C. Sheed and Ward \$2.50

HAVING discovered God in an Irish kitchen for us, Father Ward returns to capture within these pages the heart and soul of his native Iowa. In a framework of twenty-one sketches he vividly paints the farms and their people, the breathing earth and the world of men who wrestle with the soil.

They are all here, these sturdy folk whose transplanted Irish ancestors reached Iowa in the middle of the last century. By ox-team they came to build, with toil-roughened hands, their "tiny alligator of a town, its dirty stubs of toes dug into the railroad tracks, its back up and its head pushed over into the thinned-out woods to the west." All their routine, though precious, existence lives in these pages. It is a story of orchards pruned and guarded against the borers; of the string of leggy Norman colts running the white clover in summer; of cow-milking and churns; of the pig who is obviously "the gentleman who lifts the mortgage"; and of a natural instinct for the making of molasses and deciding which neighbors are "the best ones to lead the beads at a wake."

A public that thrived on *The Yearling* will welcome the author's sensitive understanding of the men and women holding up the American hills and farms. It is an unending struggle against the hot winds, the dreaded dust, the pest of chinch bugs, and a recent exhausting depression. Amid the current profusion of escapist literature, it is more than refreshing to return with Father Ward to this portion of the American scenes, where "people are above trade and, in a vague yet assured way, God and a man's soul have first place."

ARTHUR R. McGRATTY

PIONEER BLACKROBES ON THE WEST COAST. By Peter Masten Dunne, S.J. University of California Press. \$3

FOR an exemplar of mutual aid between Church and state one could scarcely ask a better or a simpler example than this. It is the story of the advance of the Catholic religion and the Spanish domain among the Indians who lived between the Mexican sierras and the coast, along the lower half of the Gulf of California. Mutual sympathy and admiration guided the valiant Captain, Juan de Hurdaide, and the Jesuit missionaries, who in the years 1591-1632 advanced the frontiers of civilization northward from the Sinaloa two hundred miles to the Rio Yaqui. The Fathers were able to persuade the Indians to settle in pueblos where they could be instructed in the word of God and a better way of life. The Indians were not permitted to have firearms and white men did not appear to rob them of their lands. Hurdaide was able to protect the Fathers and the Christian Indians, as well as to keep thousands of others in good order with an amazingly small number of soldiers. Yet medicine men sometimes caused trouble and these missions have three martyrs, the Fathers Tapia, Pascual and Martinez. Some of Hurdaide's adventures are thrilling, but for the most part this is a chronicle of hard, systematic and joyfully successful missionary effort.

Fr. Dunne, of the University of San Francisco, has a nimble pen, but he has not neglected any of the accoutrements of scholarship. This study is one of a series originating at Herbert E. Bolton's "Round Table" seminar at the University of California. The completed series will cover all the history of the Spanish Jesuits in North America.

JAMES A. MACKIN

ART

THE projected itinerary of the Exhibition of Nineteenth Century French Painting, now at the Metropolitan Museum, while important to emphasize, is by no means the only reason for directing attention to this eventful display of art. It is regrettable that many exhibitions discussed in this column are necessarily local and readers in other parts of the country, who may wish to see them and compare their reaction with that of the writer, have not the opportunity for doing so. This particular exhibition offers such an opportunity. It was first shown in San Francisco and goes to the Chicago Art Institute after closing in New York. While the itinerary is not settled, it will probably go to other cities also and, as modern French painting is supreme in its field, this exhibition is one, therefore, that it becomes important to see. This importance, moreover, lies not only in the supremacy of French painting in itself, but especially in the influence it has exercised on all modern painting techniques.

Painting in other countries, in this and the last century, has been a lesser reflection of that done in France and this display contains enough representative works of the modern French school to make it notable. It is true that this is art of an essentially museum-like character, but that is also true of the bulk of modern art. The beauty, therefore, is that of fragments and is like ornament on the surface of life, which is not the same thing as that deeper kind of beauty which is characteristic of the ancient arts that were more completely integrated with life. Its quality is predominantly Parisian and, therefore, somewhat elegant, but it attains to completeness within the limitation that this less profound quality imposes on it.

While the earlier nineteenth century painters, such as David and Géricault, are represented by fine canvases, it is in the work of the latter part of the nineteenth century, after that of Delacroix and Courbet, that a more exciting quality begins to show itself. These later paintings, in the writer's view, are more spontaneously reflective of the spirit of the French scene and are the climax of the exhibition. The more pretentious, literary quality of the earlier painters was supplanted, in them, by one that was seemingly casual and better related to the impermanent character of the framed picture. Throughout all of these later pictures, moreover, appears evidence of that astonishing development in painting technique, a development which kept the Parisian public agog over the battle that raged between the academicians and the exponents of this revolutionary painting manner.

Separately considered, the many fine portraits by Manet are in themselves a demonstration of this development, and show in their painting that tonal simplification which was to become an increasingly general modern characteristic. Daumier, Renoir, Toulouse-Lautrec and Degas are well represented among the pictures; Monet and Seurat, less adequately. The genuinely arresting elements in the exhibition, however, are the Cézanne and Van Gogh pictures. The vivid, revealing qualities of the small canvases by the latter artist make the discriminating elegance of his contemporaries, whose larger pictures surround his, seem a lesser thing. This peculiarly French quality of elegance in painting style also finds a contrast in the sturdy humility of Cézanne's work, characterized as that is by his notable achievement of a vital, monumental and architectonic arrangement within the arbitrary confines of the picture frame. There is also full evidence, in the Cézanne canvases, of his discoveries in simplified, geometric form, discoveries which were later to find expression in Cubism, and which determined the general dynamic character of twentieth century painting.

BARRY BYRNE

FORDHAM Summer Session

July 7th
to
August 14th

A Jesuit University Celebrating its Centennial
(1841-1941)

- Over 250 Courses in Education, Languages, Mathematics, Philosophy, Sciences, Social Studies, Speech—
- Graduate and Undergraduate levels in all fields—
- Classes scheduled for both Uptown Campus and Woolworth Building—
- St. Mary's Hall, New Residence for Religious Women—
- St. Robert's Hall, Bishops' Hall, Residences for Priests, Brothers, Laymen.

Bulletin Upon Request

Fordham University Summer School
Dept. C New York, N. Y.

CANTERBURY SCHOOL

A Leading New England Preparatory School
Conducted by Catholic Laymen

The Most Reverend Bishop of Hartford, Patron—
Six Years' Course. College Board Examination.
Complete Modern Equipment. Twenty-sixth year.
Eighty miles from New York

Address: Nelson Hume, Ph.D., Headmaster
NEW MILFORD - CONNECTICUT

COLLEGE OF CHESTNUT HILL CHESTNUT HILL PENNSYLVANIA

Conducted by the Sisters of St. Joseph
Offers exceptional advantages under a faculty of recognized scholarship. Students prepared for graduate, medical and law schools for high school teaching, and secretarial service. Unusual opportunities in Music, Home Economics, and Speech. Gymnasium, swimming pool, and extensive fields for out-door sports.

College of New Rochelle

NEW ROCHELLE, N. Y.

Conducted by the Ursuline Nuns

Offering A.B. and B.S. degrees

Accredited by the Association of American Universities

WESTCHESTER COUNTY

Sixteen miles from Grand Central Station, New York

SIENA HEIGHTS

COLLEGE

ADRIAN, MICHIGAN

A CATHOLIC COLLEGE FOR WOMEN

Fully Accredited Conducted by Sisters of St. Dominic

Bachelor Degrees in Arts, Science, Philosophy, Music, Commercial Education; State Teachers' Certificates; Home Economics, Dramatics, Pre-Legal and Pre-Medical Courses; Two-Year Terminal Course in Secretarial Work. Exceptional Opportunities in Art.

Beautiful Buildings Interesting Campus Life
For further information Address the Dean

ON ADJACENT CAMPUS

St. Joseph Academy offers exceptional advantages for girls in high school and the grades.

LOOK AT THIS BARGAIN

36 BACK ISSUES OF THE CATHOLIC MIND

Containing over 100 informative
articles, addresses, among them:

Inspiration of the Bible
Educated Catholic Men
Thoughts for June
A Worthless "Life" of Christ
The Popes and Labor
Philosophy at Work
Birth Control
The Breviary
Massachusetts, 1630-1930
Teaching Religion
Social Workers
The Catholic Church and Democracy
Problems of Youth
German Bishops' Pastoral
Marital Maladjustment
Brotherly Love and Patriotism
Theology Among Primitive Tribes
Dies Committee Reports on Communism
War Means a Crisis in Our Civilization
The Philosophy of Hitler's Nazism
First Encyclical of Pope Pius XII
The Causes of the Present War
Russia's Godless Program
Democracy and the Eternal Law of God
The Classics and Culture
Negroes and the Catholic Church
Pacifism and War
League for God Leaflets

BARGAIN ASSORTMENT . . . \$1.00
(Selected titles, 10 cents per copy)

THE AMERICA PRESS
53 Park Place, New York, N. Y.

Gentlemen:
Enclosed find \$1.00 for your set of back issues of
The Catholic Mind.

Name
Address
City and State

THEATRE

THEY WALK ALONE. To this reviewer Ben Boyar's production of Max Catto's melodrama *They Walk Alone*, at the Golden Theatre, held the big surprise of this dramatic season. The surprise lay in the extraordinary abruptness and unsatisfactoriness of the last five minutes of a very well acted and interesting melodrama, which had held its audience up till that time.

It was an incredibly flat finish to a generally interesting evening, and it was extremely hard to understand. Spectators who had been holding their breath in expectation of another and immediate murder, saw the final curtain fall with extraordinary rapidity, and turned to stare at one another in stupefaction. I actually asked myself if some mishap had occurred to a member of the company, or if that huddled heap, which was Miss Lanchester, had fallen there by accident or by intention. If I am not very much mistaken, some bright theatre aide suggested this extraordinary finish, and Max Catto is extremely annoyed by it.

Let me repeat that the rest of the melodrama is interesting, well written, and admirably acted. The work of Elsa Lanchester and of Carol Goodner could hardly have been better. They gave us something to remember. So did A. P. Kaye, Martin Manulis, and Erford Gage. In short, the acting of the entire company, though often too swiftly paced in direction, was excellent; certainly there was enough going on to call for some swift pacing.

This is one of those melodramas whose plot can be freely discussed, because there is no secret about it from the start. To a lonely farm in England comes a new girl servant. She is small, reasonably attractive and highly efficient in her work. The men in the family are pleasantly interested and excited over her from the first. The woman head of the farm, played by Miss Goodner, almost immediately suspects that there is something wrong about the girl; but Emmy Bodine, the new maid, has the cunning of the maniac she is. Her mania, we soon learn, is to encourage up to a certain point the young farmers of the surrounding region. When that point has been reached, (and there is considerable uncertainty as to what it is!) Emmy strangles the lover of the moment and casts his body into the nearest pit or quarry. All this late at night, and out on the moors. Then she returns to the farm and resumes her amiable and efficient ministrations to the comfort of the family. She has murdered four promising young men before suspicion fastens on her.

In the end, when Emmy has murdered the younger brother of her employer—but this is where we pause. It is at this point that the final curtain goes down and we are left wondering what happened. It has all been very exciting. All the members of the family, most of the neighbors, and the neighbors' bloodhounds, have been out on the moors, searching for the murderers. But Emmy has quietly returned to the farm, eluding even the bloodhounds, and after a pleasant scene with the farm's proprietor is obviously getting ready to murder him when the searchers abruptly return and the final curtain falls.

There have been a lot of thrills, but we are like children deprived of the end of a bedtime story. Did Emmy really murder the youngest of the Tallents? It is all very confusing in those last few minutes.

Miss Lanchester's acting is often superb. So is that of Miss Goodner. The play reaches its highest dramatic moment when the two women are face to face in the old farmhouse, alone and late at night, and the housewife shows her growing and horrified knowledge of her handmaiden. But that final finish! Some good playwright should work on it half an hour and make it worthy of the rest of the play.

ELIZABETH JORDAN

FILMS

THE SEA WOLF. Jack London's extravagantly robust story will always suggest a throwback to the silent screen and the super-virile heroes who chewed up the celluloid in pursuit of passion, even though this production proves the progress of the films in every department. The essential plot is brutal to the point of being immature, and even with the benefit of a tailored version which introduces a breath of romance, Michael Curtiz has composed a longshoreman's epic. Action, that primary element of screen entertainment, is stressed at the expense of the roughly illuminating characterization as a violent captain tyrannizes over the derelict crew of a raider which passes for a sealing vessel. When the ship collides with a ferry in San Francisco waters, it adds a writer and a girl convict to its odd assortment of passengers, including a drunken doctor, a fugitive cabin boy and an informer cook. The tale ends appropriately in madness for the captain and destruction of the ship in a sea fight. Edward G. Robinson makes up in energy what he lacks in stature in the title role, and Ida Lupino is excellent as the unwilling and not too feminine convict. Alexander Knox, Barry Fitzgerald, John Garfield and Gene Lockhart effectively round out a cast which hardly stands still long enough to be identified. This is *exciting adult fare* for those whose curiosity outweighs their sensibilities. (Warner)

TOPPER RETURNS. Even the startling novelty of a heroine who is an ectoplasmic evocation cannot survive two sequels, and the producers of this series have shrewdly reverted to an older source of comedy, the bewildering detective tale, to supplement the entertainment value of the lively ghost. No one will bother to ponder the morbid side of a murdered girl's returning to take a hand in capturing her killer as long as she brings such amusing complications to the case, unsettling Topper and the detective who is attempting to unriddle the mystery. Roy Del Ruth has worked for the most part with materials which would have bored the late Thorne Smith, and the original characters lose much of their whimsical individuality in the midst of such antique abracadabra as sliding panels and secret passages. However, there is a good deal of eccentric humor in the worthy efforts of Roland Young, Billie Burke, Donald MacBride and Rochester, with Joan Blondell, Carole Landis, Dennis O'Keefe and H. B. Warner in support. This is good casual diversion for adults. (MGM)

SCOTLAND YARD. Even bank bandits share in Britain's present war effort, according to this diffuse melodrama based on that firmest prop of English melodrama, mistaken identity. The film loses impact in its leisurely unfolding, and there is too much emphasis on motive and mental readjustment, but it is superior in characterization. A bandit whose features have been altered after a war injury masquerades as a peer while his genuine lordship reposes in a concentration camp. He gives himself up, however, to outwit Nazi agents attempting to get control of the titular fortune, and returns to the wars. Nancy Kelly, John Loder and Edmund Gwenn animate the film beyond its worth. *Adults* will find it interesting apart from its thesis that there are no bad Britons in a national crisis. (Twentieth Century-Fox)

DOUBLE DATE. The younger generation turns the tables on its elders in this light comedy directed in routine style by Glenn Tryon. A couple crowding middle age find their romantic aims opposed by a son and niece, and there are enough incidental delays before the youngsters practice what they do not preach to simulate a plot. Edmund Lowe and Una Merkel are the oldsters in a fair family film. (Universal) THOMAS J. FITZMORRIS

INCORPORATED IN 1897
TRINITY COLLEGE WASHINGTON, D. C.
An Institution for the Higher Education of Women
Conducted by The Sisters of Notre Dame of Namur
For Particulars Address The Secretary of the College

College of St. Elizabeth

A Catholic College for Women, on the approval list of the Association of American Universities. Campus of 400 acres. Modern residence halls. Regular arts courses, pre-medical, secretarial, teacher-training, music, home economics, science. Degrees—B.A. and B.S. in Home Economics.
For Catalogue, address the Dean, Convent Station, New Jersey

COLLEGE OF SAINT TERESA Winona, Minnesota

For the Higher Education of Catholic Women
Holds membership in the North Central Association of Colleges. Accredited by the Association of American Universities. Registered for Teacher's License by New York Board of Regents. Degrees of Bachelor of Arts, Bachelor of Science, Bachelor of Science in Nursing. A standardized Conservatory of Music is maintained in connection with the College. Picturesquely located on the upper Mississippi. One hundred acre campus. Served by the "Zephyr," "Hiawatha," "The 400."
ONLY FIVE HOURS RIDE FROM CHICAGO

COLLEGE OF NOTRE DAME OF MARYLAND North Charles Street, Baltimore, Maryland

An Accredited Catholic Institution for the Higher Education of Women. Conducted by the School Sisters of Notre Dame. Exceptional Advantages.
FOR INFORMATION ADDRESS THE REGISTRAR

COLLEGE MISERICORDIA, DALLAS, PENNSYLVANIA

10 miles from Wilkes-Barre Catholic *Accredited

RESIDENTIAL AND DAY

Degrees in Liberal Arts, Science, Music, from London, England
Pre-Law; Pre-Medical

100-acre country campus, metropolitan advantages.

SELF-EDUCATION STRESSED

DISTINCTIVE ADDRESS REGISTRAR

ALBERTUS MAGNUS

COLLEGE FOR WOMEN

Conducted by Dominican Sisters
Proximity to Yale University
offers exceptional educational advantages.

NEW HAVEN

CONNECTICUT

MARYGROVE

A Catholic College that prepares young women for Catholic Life and Catholic Leadership in the world as it is today.

ADDRESS REGISTRAR, MARYGROVE COLLEGE, DETROIT, MICHIGAN

REGIS COLLEGE, WESTON, MASS.

A Catholic Institution for the Higher Education of Women
Incorporated under the laws of the Commonwealth of Massachusetts with full power to confer degrees. Standard courses leading to the degrees. Bachelor of Arts and Bachelor of Science (curricula in Household Economics and in Secretarial Sciences). For Catalogue, address THE REGISTRAR.

ROSEMONT COLLEGE, ROSEMONT, PENNA.

• Catholic College for the Higher Education of Women. Conducted by Religious of the Holy Child Jesus, incorporated under the laws of the State of Pennsylvania with power to confer Degrees in Arts and Sciences. Resident and non-resident students. 11 miles from Philadelphia Main Line, P. R. R.
Fully Accredited—Junior Year Abroad—Telephone: Bryn Mawr 14
ADDRESS: THE REGISTRAR

Mt. St. Mary-on-the-Hudson, Newburgh, N.Y. —OFFERS YOUR DAUGHTER—

1. Training for character and health in an atmosphere, healthful, distinctive, Catholic.
2. Intellectual standard accredited by the University of the State of New York and Association of the Middle States and Maryland.
3. Modern fireproof buildings.
4. Sixty-eight acre campus overlooking the Hudson.
5. Athletic field and new gymnasium.

Illustrated booklet upon request. Sisters of St. Dominic

HOLY CROSS COLLEGE

WORCESTER, MASSACHUSETTS

1843-1943

Entrance by Certificate or by Examination
Conducted by the Jesuits

A.B. and B.S. COURSES
DEGREES

BACHELOR OF ARTS

BACHELOR OF SCIENCE in BIOLOGY, CHEMISTRY,
PHYSICS, BUSINESS ADMINISTRATION, HISTORY, SO-
CIAL SCIENCES and EDUCATION.

Beautiful Campus, 163 acres, 693 feet above sea level,
Six Residence Halls, Library, Chapel, Dining Hall,
Resident and Non-Resident Students.

Bulletin of Information on Request

Address Dean of Freshmen, Holy Cross College, Worcester, Mass.

MARYMOUNT COLLEGE TARRYTOWN-ON-HUDSON NEW YORK

Conducted by the Religious of the Sacred Heart of Mary. Accredited. Resident and non-resident. Confers B.A., B.S. Degrees. Special two-year course. Music, Art, Pedagogy, Journalism, Household Arts, Dramatics, Secretarial, Pre-Medical, Athletics. Extensions: 1027 Fifth Ave., N. Y. City. Paris, France; Rome, Italy. Address Secy., MARYMOUNT PREPARATORY SCHOOLS: Wilson Park, Tarrytown, N. Y. Also Cor. Fifth Ave. and 84th Street, New York City. Address Reverend Mother.

NOTICES. Rates Six Cents per Word. Payment to be made with order.

YE Olde Oaken Bucket Country Home, center entrance, nine charming rooms, electricity, water, two fireplaces, barns, seven picturesque acres, near Woodstock, your own stream, \$3,500. Mild terms. A. F. Arthur, Realty, 19 Foxhall, Kingston, New York. (Older than Plymouth). Centuries of Colonial charm: 3 short hours' Manhattan. Your requests fulfilled.

RELIGIOUS Correspondence Course (the new leaflet edition of *Jesus and I*) by Father Heeg. This course intended primarily for beginners, does three things: teaches the essentials of the catechism, explains the meaning of the prayers, and presents the life of Christ. Complete in seventeen lessons, the course includes directions, text, pictures, exercises, and questions. Price: 50c for one entire set; 3 sets, \$1.00; 25 sets, \$7.50; 100 sets, \$25.00; 1,000 sets, \$200.00. The Queen's Work, 3742 W. Pine Blvd., St. Louis, Mo.

"Come Follow Me," an interesting 12 p. quarterly, 25 cents a year, to encourage religious vocations among girls for all Sisterhoods. Address: 389 East 150th Street, Bronx, New York. The Little Flower Mission Circle.

ENGLISH. Catholic man, Master's degree, fourteen years experience teaching college English, Catholic men's and women's college, desires college position, any locality. Excellent references. Address, English, America, 53 Park Place, New York, N. Y.

VOICE Training for Singers and Speakers. Endorsed by Clergy and Laity. Special rate for Speakers Course of ten lessons. *Directress of Music, Notre Dame College, Staten Island.* Mrs. Daniel Sullivan 132 West 74th Street, New York, N. Y. TRafalgar 7-1291. Booklet on request.

DON'T miss Easter issue College Misericordia Spiritual Reading Digest. Dollar Yearly. Already a favorite. Dallas, Pennsylvania.

BOY Saviour Movement Publications. Jesus as Boy and Youth in Christian Education by Rev. Mario Barbera, S.J., Rome, Italy. Booklets by Father Walsh: A Call of the Shepherd; Devotion to the Boy Saviour for the School and the Home; A Plea for Reverence; Words of the Hymns of the Devotion; Indulged Prayer of the Devotion in 27 languages. Any of the above booklets postpaid, ten cents (stamps accepted). Loyal and True Hymnal, cloth binding, postpaid fifty cents. Prices of all above complete, postpaid \$1.00. Rev. W. H. Walsh, S.J., 986 Park Avenue, New York, N. Y.

RETREATS For Priests. Eight-day closed retreats for priests only, conducted in small groups by the Jesuit Fathers at the site of the martyrdom of St. Isaac Jogues. For 1941 Schedule and information address Rev. Ellwood F. McFarland, S.J., Director, Sacred Heart Retreat House, Auriesville, N. Y.

SHOES. "Wright Arch-Preserver Shoes" for men—boys too. A man's store. Many of the Clergy are our steady customers—we welcome your patronage. 117 Church Street, Corner Murray Street, New York, N. Y.

VESTMENTS hand made, repaired, made over. Distinctive Artists' designs; reasonable prices. Expert Decoration Counsellor. MALONE STUDIOS, Vestments and Church Decorations, Sanctuary Ornaments, 80 West 12th Street, New York, N. Y. Telephone: ORchard 4-2492.

EVENTS

DISCUSSION of maximum hours and minimum wages has filled the labor air in recent years. Efforts to place a ceiling above hours and a floor under wages have been successful in a number of fields. . . . In one sphere of activity, however, the principle of maximum hours has never been applied, to wit, the Communion Breakfast. In this field, application of the principle is urgently needed. . . . Just as in the old days before the advent of labor reforms, workers toiled twelve and fourteen hours out of the twenty-four in a ceillingless work-world, so today speakers at Communion Breakfasts give tongue for hours on end with the sky alone providing the limit. . . . In the vanished long-hour industrial era, it was the workers who attracted pity. In the Communion Breakfast field, it is not the workers (the speakers) but the listeners who merit sympathy and commiseration. . . . Sidney Smith felt that one of the most trying tragedies he could visit on an unfriendly Anglican Bishop would be to have the prelate talked to death by a band of wild curates. . . . If Communion Breakfasts had flourished in the time of Mr. Smith, he no doubt would have smuggled his Anglican superior into one of them, for nowhere are helpless and worthy people talked at more unmercifully or at greater length. . . . It is not that the speakers are blameworthy. They are, rather, victims of their environment. . . . The custom has grown up of loading the guest table with anywhere from fifteen to twenty orators. A chairman is usually selected who is noted for his wind. After the chairman has spent a full half-hour introducing the first speaker, the latter feels he must at the very least consume more time than was eaten up by the introduction. The other orators, in turn, experience the same urge, and thus an all-out verbal tidal wave is loosed on the trapped listeners. . . .

The Communion Breakfast is a valuable institution and one that should be preserved at all costs. Since the present trend toward verbal inflation may seriously undermine the very institution itself, its friends should take immediate steps to avert such a menace. A reform movement on the order of the maximum-hours law should be launched without delay. This decreased the hours gradually over a period of several years and supporters of the Communion Breakfast may well emulate its design. . . . As a first step, the Communion Breakfast could limit the number of orators just as baseball leagues restrict the number of players. All but fifteen speakers could be chased away from the guest table in this first step. . . . The second step, launched in the following year, could establish the principle of maximum hours, by placing a fifteen-minute speaking ceiling over the chairman and a half-hour ceiling over each orator. By this second step, listeners at the breakfast would be able to get home for a late supper. . . . The next step, inaugurated at the beginning of the third year, could shoo away from the speakers' table all but five or six orators, and reduce the chairman's ceiling from fifteen minutes to five, each orator's ceiling from thirty to fifteen minutes. If necessary, guards could be posted to enforce the maximum-hours regulation. . . .

The Communion Breakfast, even under present conditions, is accomplishing phenomenal good. It holds up in the face of an unbelieving pagan world an imposing public profession of Faith in Christ. . . . The men and women attending, fresh from union with their Saviour, are aglow with zeal for His cause. Their crusading fervor must not be doused with cloudbursts of excessive verbiage. . . . Fewer speakers, each with a low ceiling, spell bigger and better Communion Breakfasts.

THE PARADER

AMERICA

TOPICAL INDEX

VOLUME SIXTY- FOUR

EDITORIALS

COMMENTS

ARTICLES

AUTHORS

CHRONICLE

LETTERS

- - -

LITERATURE

POETRY

ART

MUSIC

FILMS

THEATRE

OCTOBER 12
1940
TO
APRIL 5
1941

THE
AMERICA
PRESS
NEW
YORK

REVIEWS OF BOOKS AND AUTHORS

A CATHOLIC REVIEW OF THE WEEK

AMERICA

TOPICAL INDEX VOLUME

SIXTY-FOUR

CONTENTS

SUBJECTS

ARTICLES

REVIEWS

CRONICA

REVIEWS

LITERATURE

POETRY

ART

THEATRE

MUSIC

RELIGION

LETTERS TO THE EDITOR AND ANSWERS

OCTOBER 1961

1960

TO

APRIL 1961

1961

11

AMERICA

12

13

14

A CATHOLIC REVIEW OF THE WEEK

INDEX

VOLUME LXIV—OCTOBER 12, 1940 TO APRIL 5, 1941

EDITORIALS

| | PAGE |
|---|---------------|
| Academic Chains..... | 43 |
| According to the Law..... | 352 |
| Acheson Report and the National Labor Act.. | 491 |
| All Hallows Church in London Destroyed by Bombs..... | 716 |
| America First and the Lease-Lend Bill..... | 491 |
| American Federation of Labor and Labor Racketeers..... | 210 |
| American Federation of Labor Convention..... | 182 |
| Americans All in the Conscription Draft..... | 240 |
| Angel of the Messias..... | 240 |
| Annunciation and the Lease-Lend Bill..... | 658 |
| Armament: Two Views..... | 407 |
| Arms of the Spirit..... | 266 |
| As Little Children..... | 436 |
| At the Eleventh Hour..... | 492 |
| Bane of Cant..... | 406 |
| Billions We Must Pay..... | 464 |
| Blasphemy Against the Holy Name..... | 239 |
| Blind..... | 548 |
| Boycotts and the Unions..... | 546 |
| Britain's Totalitarianism is Different..... | 323 |
| British Aid and U. S. Red Tape..... | 519 |
| Burden of Bureaucracy Grows..... | 43 |
| Camp Training..... | 434 |
| Can of Galilee..... | 408 |
| Catholic Charities Conference at Chicago..... | 128 |
| Catholic Education: Slaughter of the Innocents | 575 |
| Catholic Employers..... | 462 |
| Catholic Press Month..... | 210 |
| Catholic University Day..... | 128 |
| Catholic Weeds..... | 70 |
| Catholic Women in Conference..... | 603 |
| Censorship and the Government..... | 70 |
| Christ Our King..... | 294 |
| Christianity and Tyranny Are Opposed..... | 294 |
| Christmas Wishes..... | 688 |
| Civil Service Improvement..... | 464 |
| Close to Jesus..... | 322 |
| Communism Tax-Supported..... | 266 |
| Communists in the Schools..... | 238 |
| Conscription: Preparing for War, 70; Registration a Prelude to War..... | 14 |
| Cross and Crown..... | 688 |
| Democracy..... | 490 |
| Dies Committee and Department of Justice..... | 351 |
| Dies Committee and the F.B.I..... | 266 |
| Dies Criticized by Attorney-General Jackson.. | 238 |
| Election Expenses..... | 296 |
| European Relief and Starving Democracies | 576, 659, 714 |
| Evasion of the A.F. of L..... | 715 |
| Federal Employes Increase..... | 156 |
| Fish and Tinkham Still Pertinacious..... | 463 |
| Flags and Music and the Threat of War..... | 490 |
| Food Not Guns for Europe..... | 546 |
| Ford: Detroit Outlaw..... | 519 |
| Ford on Unions..... | 658 |
| Fraudulent Neutrality..... | 98 |
| Free Congress is Necessary..... | 350 |
| Free Elections..... | 44 |
| Free Labor Unions..... | 602 |
| Freedom in France..... | 295 |
| Freedom in the United States..... | 322 |
| Freedom to Join the Union..... | 184 |
| Gathering His Elect..... | 602 |
| Government: What Is It?..... | 183 |
| Hatred for None..... | 380 |
| Hidden Life in God..... | 518 |
| Home Defense or Intervention?..... | 576 |
| In Time of Trial..... | 72 |
| Jim Crow Army..... | 184 |
| Judges and Respect for the Law..... | 520 |
| Keeping the Word..... | 156 |
| Kingdom of Heaven..... | 462 |
| Knudsen Addresses State Governors..... | 155 |
| Labor and Public Opinion..... | 547 |
| Labor Leaders..... | 715 |
| Labor Mediation Board..... | 266 |
| Labor Racketeers—Another Half Loaf..... | 378 |
| Labor Relations — Olive Branch or Machine Gun?..... | 322 |
| Labor Union Abuses..... | 434 |
| Labor Unions and State Control..... | 379 |
| Labor Unions Costly Fees..... | 658 |
| Lease-Lend Bill—As We Go to War..... | 212 |
| Legion of Decency..... | 14 |
| Lehman Appeals for President Roosevelt..... | 574 |
| Lent..... | 630 |
| Leo's "Labor Government"..... | 126 |
| Lewis Lost Leader of the C.I.O..... | 687 |
| Logan-Walter Bill..... | 267 |
| Logan-Walter Bill and the Courts..... | 378 |
| McReynolds, Associate Justice—A Great Liberal | 211 |
| Mills Heads National Labor Relations Board.. | 239 |
| Mob Hysteria..... | 687 |
| Murray Elected C.I.O. Head..... | 660 |
| National Defense—The Fog Lifts..... | 127 |
| National Spending..... | 154 |
| National Unity..... | 350 |
| New United States..... | |
| New Year Calls for Courage..... | |

| | |
|--|-----|
| No Budget?..... | 15 |
| Of Little Faith..... | 100 |
| Office of Production Management..... | 406 |
| Our Daily Bread..... | 660 |
| Our Passing Democracy..... | 435 |
| Our Strongest National Defense..... | 714 |
| Our Teaching Brothers..... | 15 |
| Palms and the Cross..... | 716 |
| Peace..... | 686 |
| Peace Sunday Named by Pius XII..... | 126 |
| Penthouse and Prison..... | 238 |
| Phases of Freedom..... | 408 |
| Pius XII Broadcasts on the Missions..... | 100 |
| Political Leves..... | 99 |
| Political-Minded and Christian-Minded..... | 153 |
| Post War Era Calls for Faith..... | 351 |
| Pray for Our Country..... | 42 |
| Prayer and Penance..... | 126 |
| Preaching and Preachers..... | 520 |
| President Roosevelt's Address on the Danger of War..... | 379 |
| Presidential Election—Fight as Americans..... | 42 |
| Private Schools..... | 574 |
| Prohibition Again..... | 238 |
| Prohibition and the First Dram..... | 436 |
| Prosperity and Munitions..... | 434 |
| Pull: On a Certain Appointment as Captain in the U. S. Army..... | 16 |
| Queen of Peace..... | 295 |
| Ramspeck Bill and the Merit System..... | 268 |
| Reforming a Union..... | 71 |
| Religion Among the Recruits: When Shall We Awake?..... | 659 |
| Roosevelt, Elliott, Resigns Captaincy..... | 71 |
| Salvation of God..... | 296 |
| Savings Lending to the Government..... | 518 |
| School Boards Culpability..... | 686 |
| So Great Faith..... | 72 |
| Spiritism Emerges Again..... | 435 |
| Stalin and U. S. Cooperation..... | 574 |
| State Department Disagreements..... | 378 |
| Strikes and Profiteers..... | 463 |
| Submission and Mrs. Roosevelt..... | 407 |
| Subversive Element Among Soldiers..... | 155 |
| Supping With the Soviet..... | 630 |
| Supreme Court Decisions..... | 323 |
| Thanksgiving Day..... | 154 |
| Third Term..... | 462 |
| To Save the Next Generation..... | 98 |
| To What Are We Drifting?..... | 14 |
| Unshaken Faith..... | 44 |
| Virginia Bill of Rights..... | 603 |
| Vitamins and the Faith..... | 686 |
| Voice of the Forerunner..... | 268 |
| Voters and Their Conscience..... | 98 |
| Voters in Bonds—The District of Columbia.. | 42 |
| Waiting and Working..... | 324 |
| Walter-Logan Bill—Court or Tribunals?..... | 352 |
| Walter-Logan Bill—Rampant Power..... | 632 |
| War Aims of Britain..... | 575 |
| War and Reprisals..... | 631 |
| War Camp Chaplains..... | 324 |
| War Enters Its Second Winter..... | 211 |
| War-Making Power in the U.S..... | 518 |
| War Taxes..... | 714 |
| War-Time Strikes..... | 294 |
| Was Washington Wrong?..... | 602 |
| Washington—Rejected..... | 547 |
| Watching and Praying..... | 212 |
| What Belongs to God..... | 16 |
| Whelan, S.J., Albert Ignatius, Dies..... | 406 |
| Why Not Face the Truth About War?..... | 630 |
| Willkie Speaks on Patriotism..... | 183 |
| Wisdom for Sale..... | 350 |
| Xavier University Centennial..... | 267 |

COMMENT

| | |
|--|-----|
| 1941 a Year of Crisis Says the President..... | 618 |
| Absolution May be Given Collectively..... | 647 |
| Academic Freedom and Dr. Nicholas Murray Butler..... | 30 |
| Advertising and Catholic Propaganda..... | 199 |
| Advice to Catholic Recruits..... | 702 |
| Aid-to-Britain Bill Delayed in Senate..... | 590 |
| Air Disasters and Air Safety Board Abolition | 506 |
| Ambassador Kennedy Quoted Off the Record.. | 170 |
| AMERICA: Ends Its Chronicle Department, 367; | |
| Rated Highly by Catholic Libraries, 618; | |
| Sends Two Members to Camp..... | 30 |
| America's Policy on Russia?..... | 590 |
| American Hospitals in Spain Run by Communists Says Dr. Posner..... | 591 |
| American Neutrality Formidable for the Dictators..... | 31 |
| American Student Union Opposes Imperialism | 394 |
| Apes Superior to Men Says Yerkes of Yale.. | 143 |
| Aquinas on Evolution..... | 283 |
| Argentina Starts Goodwill Crusade..... | 396 |
| Balkan Entente Fails to Work..... | 675 |
| Barry College Dedicates Buildings..... | 536 |
| Belgian Bishops Issue Joint Pastoral..... | 536 |

| | |
|--|----------|
| Bellet, O.S.B., Dom, to Build Benedictine Monastery in Canada..... | 564 |
| Best Dressed Men and Plain Thinking..... | 450 |
| Best Sellers and the Advertisers..... | 423 |
| Bible is America's Best Seller..... | 648 |
| Birth Control: and Genevieve Parkhurst, 394; and National Popular Strength, 478; and the Breakdown of France, 2; Offset by Credit Unions, 536; Racket Denounced by English Catholic Pharmacists..... | 704 |
| Birth Controllers Start Planned Parenthood Campaign..... | 674, 702 |
| Bishops' Relief Committee for War Sufferers..... | 620, 704 |
| Blandina, Sister, Dies at Cincinnati..... | 592 |
| B.M.I. Issues Interdenominational Hymnal..... | 452 |
| Booklists Can be Misleading..... | 646 |
| Books for Children Are Now Alluring..... | 115 |
| Brain Vaccination and Deadly Ideas..... | 227 |
| Brickner, Rabbi, Speaks at Baltimore Seminary | 676 |
| British Comment on the President's Message..... | 394 |
| Browder, Mrs., to be Deported to Russia..... | 115 |
| Bulgaria and Moscow Strategy..... | 619 |
| Camacho Says He is a Catholic..... | 255 |
| Canada's Catholic Population..... | 368 |
| Catholic and Non-Christian Statistics..... | 508 |
| Catholic Chaplains in U.S. Forces..... | 480 |
| Catholic Church Statistics..... | 480 |
| Catholic Committee of the South to Meet..... | 704 |
| Catholic Evidence Guild Conference Meets..... | 198 |
| Catholic Information League Distributed Literature..... | 508 |
| Catholic Labor School at Brooklyn and National Defense..... | 480 |
| Catholic Politicians and Public Morals..... | 199 |
| Catholic Press and Its Mission..... | 423 |
| Catholic Rural Youth Has Information Center at Collegeville..... | 480 |
| Catholic Sociological Society Convention in Chicago..... | 368 |
| Catholic Total Abstinence Union of America.. | 536 |
| Catholic Trades Unionists Support Girl Strikers in Detroit..... | 368 |
| Catholics Not Misled by Nazi Errors..... | 283 |
| Censorship and the Government Reports Bill.. | 646 |
| Chapel Cars in Germany..... | 648 |
| Chaplains' Fund Needs Help..... | 563 |
| Checks Needs Typographical Facelift Says Paul A. Bennett..... | 676 |
| Child Prodigies Testify..... | 311 |
| Chilean Journalists Visit U.S..... | 563 |
| Christian Advocate Calls Cross Sign of Faith.. | 592 |
| Christian Brothers Convention at Moraga..... | 368 |
| Christmas Midnight Mass May be Anticipated | 254 |
| Church Property Tax Exemption Raises a Cry in the N. Y. Times..... | 507 |
| Communist Party is Down and Out..... | 87 |
| Communists in Brooklyn College..... | 255 |
| Confraternity of Christian Doctrine Conference at Los Angeles..... | 59 |
| Congress Adjourns for the Election..... | 2 |
| Congress Debates Lease-Lend Bill..... | 534 |
| Conscientious Objection and Refusal to Register for Draft..... | 115 |
| Conscription Registration Refused by Union Theological Students..... | 114 |
| Convoying and War Propaganda..... | 703 |
| Cooperation Explained by Monsignor Ligutti.. | 563 |
| Credit Unions in New York City..... | 396 |
| Credits for Britain..... | 255 |
| Croat Catholics Impugned by Rebecca West.. | 619 |
| Crowley, Rev. John, Memorial in California.. | 704 |
| Cuba Builds New Churches..... | 396 |
| Dawson is Editor of The Dublin Review..... | 368 |
| Democracy in America via the London Catholic Herald..... | 395 |
| Dies Committee Publishes "White Paper"..... | 199 |
| Dionne Quintuplets Are in the Navy Now!... | 703 |
| Discord as Aquinas Sees It..... | 142 |
| Dismas Chapel at Clinton Prison..... | 508 |
| Doherty, Fr. John C., Discovers Syrian Remains..... | 368 |
| Doisy Awarded Willard Gibbs Medal..... | 564 |
| Dutch Reformed in South Africa Excuse Nazi Paganism..... | 536 |
| Educators Responsible for Modern Catastrophes | 423 |
| Einstein Takes the Citizenship Oath..... | 30 |
| Election Results Declare People's Choice..... | 114 |
| Electoral College Objected to..... | 506 |
| Employers and Labor Board Called for by Clergy..... | 592 |
| Estis of Chicago Sends Out Catholic Papers.. | 508 |
| Europe's Foodless Need Relief..... | 198 |
| European Catholics Implore the Divine Help.. | 424 |
| European Relief and Mr. Hoover..... | 563 |
| European War: AMERICA Articles on Occupied Countries Show Conclusive Testimony, 534; American Christians Must Unite in Peace, 339; Benedictines Ejected from Bregenz by Nazis, 508; Cardinal Van Roey Tells the Facts About King Leopold, 3; Catholic Church Under the Nazis, 2; Churchill Seeks | |

AMERICA

| | PAGE | | PAGE | | PAGE |
|---|------|--|------|---|------|
| Naval and Air Bases in Ireland, 143; Dutch Bishops Deny Christian Burial to Nazis, 480; English Archbishops and the War, 368; Field Artillery Journal Exposes Nazi Tricks in Norway, 619; France Under the Germans, 2; Germans Subjugate Holland's Catholic Schools, 592; Norway Abolishes Professional Secrecy, 396; Pétain Still Holds Off Hitler, 535; Polish Bishops Reject Nazi Bribes, 396; War Brings Religious Revival to Britain Says Bishop Nelligan of Canada, 480 | 480 | O'Hara | 676 | Stelzle, Dr., Editor of Labor Temple Press, 648 | 648 |
| Extreme Unction for Alfonso XIII, 590 | 590 | Moscow's Only Catholic Church is Robbed, 620 | 620 | Student Poll on Authority in <i>Harper's</i> , 479 | 479 |
| Farmers Deplore Relief Effects, 171 | 171 | Motion Picture Department of Catholic Alumnae Has Done Good Work, 114 | 114 | Supreme Court: Decides on Chicago Drivers' Union Picketing, 534; Upholds Wage-and-Hours and Anti-Conspiracy Acts, 506 | 506 |
| Floyd-Jones Dies at Long Island, 424 | 424 | Mount Palomar World's Largest Telescope, 451 | 451 | Tack Paintings Shown in New York, 508 | 508 |
| Folk, C.S.C., Father Paul, Dies, 620 | 620 | Movies and War Propaganda, 451 | 451 | Thomas, Monsignor Cornelius F., Passes, 536 | 536 |
| France Repudiated God, 535 | 535 | Movies Dominated by Propaganda, 226 | 226 | Tobin Rebuked by the Labor Leader, 592 | 592 |
| France Smear Campaign in U.S., 646 | 646 | National Art Week in the United States, 226 | 226 | Toole, Bishop, Demands Federal Lunch Funds for Catholic Needy Children, 564 | 564 |
| Freedom is an Anglo-Saxon Ideal, 31 | 31 | National Catholic Book Week, 86 | 86 | Union Now and Alleged Catholic Opposition, 619 | 619 |
| Freudian Psychoanalysis, 574 | 574 | National Catholic Community Service, 676 | 676 | United Service Organizations for National Defense, 564 | 564 |
| German Bishops Lead Liturgical Movement, 591 | 591 | Nazi Decry Abolition of Anticlerical Laws in France, 114 | 114 | Voting is a Civic Duty, 58 | 58 |
| Germans First, Catholics After, Says Hitler, 591 | 591 | Nazi Persecution in Austria and Poland, 199 | 199 | Voting Registration Reaches a Record, 86 | 86 |
| Gilehrst on Alien Representation in the House, 620 | 620 | Nazi Decry Abolition of Anticlerical Laws in France, 114 | 114 | War and Vatican Policies, 564 | 564 |
| God's Stage Goes on the Road, 564 | 564 | Negro Catholic Increase in U.S., 508 | 508 | War Gives Women Something to Do, 703 | 703 |
| Good Friday Committee is Formed, 676 | 676 | Negro Catholics in the U.S., 508 | 508 | Welfare Agencies Not Allowed on Military Reservations, 254 | 254 |
| Good Friday Service is Mass of the Presanctified, 591 | 591 | Negro Emancipation and Jobs for Negroes, 311 | 311 | Wells, H. G.: Speaks His Mind in America, 339 | 339 |
| Grapes and Bread Offered at Catholic Rural Life Conference Mass, 30 | 30 | Negro Voters and the Republican Party, 86 | 86 | White Committee Opposed by Marshall Group, 338 | 338 |
| Greece and Yugoslavia Are Not Democracies, 702 | 702 | Negroes Are Championed by American Irish, 676 | 676 | Williams, S. J., Father Joseph J., Dies, 115 | 115 |
| Harvard Gets Medieval and Byzantine Collections of Treasures, 142 | 142 | New Testament in Revised Version to be Published, 564 | 564 | Willkie: Favors Loyal Opposition, 171; Testifies on Lease-Lend Bill, 534 | 534 |
| Hathaway Accepts Communist Purge, 451 | 451 | New Year 1941 Opens on War Torn World, 338 | 338 | Women and Social Justice, 564 | 564 |
| Hawaii Becomes a Diocese, 592 | 592 | New Yorker Dishonors Christ and the Flag, 563 | 563 | Wood Pulp Shortage a Potential Menace, 143 | 143 |
| Holland's Bishops Deny Christian Burial to Nazis, 480 | 480 | Niemoller's Conversion is Denied, 508 | 508 | World War and U. S. National Tendencies, 562 | 562 |
| Holy Cross Generalate Transferred to Washington, 424 | 424 | Notre Dame de Namur Sisters Celebrate American Centenary, 450 | 450 | Youth and a Moral Sense, 423 | 423 |
| Hoover Relief Plan Supported by American Prelates, 704 | 704 | Noyes on Christian Statesmanship in Europe, 480 | 480 | | |
| Ickes at Answer-to-Hate Dinner, 591 | 591 | Orani Placed on the Index, 59 | 59 | | |
| Inaugural Address of President Roosevelt, 450 | 450 | Paganini is Vindicated, 648 | 648 | | |
| Indecent Literature Purge by Mayor La Guardia, 564 | 564 | Painters Union Bars Strikes on Defense Jobs, 704 | 704 | | |
| Index of Forbidden Books Called for by Dr. Peale, 424 | 424 | Panik, Fr. Stephen J., Promotes Housing Program in Bridgeport, 424 | 424 | | |
| Innsbruck Canisium Carries on in Switzerland, 226 | 226 | Papacy is Anti-British Says Anglican Bishop of Chelmsford, 30 | 30 | | |
| Ireland Offers to Take English Evacuees, 87 | 87 | Peace Truce Plea of Pope is Rejected, 282 | 282 | | |
| Japan Has Native Ecclesiastical Rulers, 424 | 424 | Pétain is Praised by Lancing Warren, 311 | 311 | | |
| Jefferson and the Third Term, 87 | 87 | Pius XII: Addresses Lenten Preachers, 592 | 592 | | |
| Jehovah's Witnesses and Saluting the Flag, 366 | 366 | Aids Refugees, 452; Attaches Indulgence to Peace Prayer, 227; Celebrates Anniversary of Coronation, 648; Continues to Help War Victims, 508; Enunciates Five Principles for New World Order, 338; Hindered in War Relief Efforts, 368; Makes Twenty-Eight Peace Appeals, 396; Praises Bishops' Relief Committee, 676; Speaks on Catholic Feminine Modesty in Dress, 31 | 31 | | |
| Jesuit Alumni Celebrate Foundation of the Society, 704 | 704 | Planned Parenthood and National Defense, 675 | 675 | | |
| Jews Take to Agriculture, 198 | 198 | Polish-American Women Appeal for Poland, 226 | 226 | | |
| Jociste Movement Continues in France, 648 | 648 | Polish Catholics Under Nazis and Bolsheviks, 620 | 620 | | |
| Johnson Amendment Against A.E.F. Defeated, 675 | 675 | Political Battles in the States, 428 | 428 | | |
| Joyce, James, as Estimated by Gogarty, 535 | 535 | Politics Should Stay Out of Religion, 86 | 86 | | |
| Kabloon Reviewed by Father Hubbard, 647 | 647 | Pomo Indians Resent Scientific Research, 366 | 366 | | |
| Kateri Cooperative Movement Begun Among Indian Tribes, 508 | 508 | Pope's Peace Plea Distorted by Italy, 283 | 283 | | |
| Labor and Catholic Trades Unionists, 394 | 394 | Poulet, Father, Writes on the Deluge, 564 | 564 | | |
| Laski's <i>Where Do We Go From Here?</i> Distributed to British Troops, 479 | 479 | Poverty Does Not Lead to Virtue, 536 | 536 | | |
| Laymen's Association of Georgia Has 25th Anniversary, 170 | 170 | Pre-Election Pledges are Momentous, 171 | 171 | | |
| Lease-Lend Bill: and American Troops Overseas, 618; Becomes Law, 646; Calls for Attention, 422; Declared Collectivist, 507; Passes Into Legislative History, 562 | 562 | Presbyterians on Non-Religious Youth, 592 | 592 | | |
| Legion of Decency Calls for Praise, 114 | 114 | President Roosevelt Elected for a Third Term, 142 | 142 | | |
| Leopold of the Belgians is Vindicated, 227 | 227 | President Roosevelt Rejects Appeasement, 366 | 366 | | |
| Leppers Cared for by American Jesuits, 620 | 620 | President Roosevelt's Message to Congress, 395 | 395 | | |
| Light of the World Broadcast Completes First Year, 564 | 564 | Presidential Campaign is Bitter and Malicious, 87 | 87 | | |
| Lindbergh Speaks Up Again, 59 | 59 | Protestant Digest Deprecates Hate, 618 | 618 | | |
| Literary Cynicism an Evil, Says Louis G. Halle, 311 | 311 | Racehorses in Britain Get War Names, 507 | 507 | | |
| Liturgical Week Held in Chicago, 59 | 59 | Radio League of the Sacred Heart, 452 | 452 | | |
| Living God Drama Broadcast, 648 | 648 | Ready, Monsignor, Prays at Inaugural, 395 | 395 | | |
| London's Tower Shelters the Blessed Sacrament, 396 | 396 | Real Estate Taxes and Legislation, 674 | 674 | | |
| Lucey, Bishop, Appointed Archbishop of San Antonio, 480 | 480 | Red Menace and Rapp-Coudert Committee, 507 | 507 | | |
| Luxembourg's Grand Duchess in New York, 592 | 592 | Reichstag Bill of 1933 and Lease-Lend Bill, 452 | 452 | | |
| Marshall Welcomes Church Aid in Camps, 452 | 452 | Relations New Jesuit Canadian Publication, 282 | 282 | | |
| Mass and the Laity, 478 | 478 | Relief Plan of Hoover Rejected by British, 227 | 227 | | |
| McGucken, Monsignor Joseph, Named Auxiliary of Los Angeles, 508 | 508 | Religion Helps Student Guidance, 620 | 620 | | |
| McNicholas, Archbishop, Warns Against Propaganda, 368 | 368 | Religious Broadcasts on Italian Radio, 704 | 704 | | |
| Medical Supplies Sought by the Daughters of Mary, 424 | 424 | Religious Instruction Allowed in Ohio Schools, 170 | 170 | | |
| Metaxas, Premier of Greece, Dies, 478 | 478 | Religious Instruction for Public School Children, 254 | 254 | | |
| Methodist National Christian Mission and National Repentance, 59 | 59 | Religious Facilities Not Provided in Camps, 368 | 368 | | |
| Mexican Sinarchists Oppose Anti-Catholic Education Laws, 536 | 536 | Retreats for Men at Mayslake, 424 | 424 | | |
| Mexico's Camacho Regime Finds Favor in the U.S., 171 | 171 | Rhode Island Has a Catholic Governor, 58 | 58 | | |
| Military Reservations Conditions Improve, 310 | 310 | Richard, Father Gabriel, is Honored, 450 | 450 | | |
| Missions to Negroes and Indians Report, 592 | 592 | Roosevelt Takes Office for Third Term, 310 | 310 | | |
| Mississippi Legalizes Free Text Books, 676 | 676 | Rulers Should Say Their Prayers, 452 | 452 | | |
| Mitty, Archbishop, on Lack of Religion, 592 | 592 | Russell Appeal Rejected by New York State Court, 562 | 562 | | |
| Modern Life is Confused in All Its Aspects, 703 | 703 | Russia Watches for Its Chance, 452 | 452 | | |
| Morals and Morale of Conscripts, 254 | 254 | Sacred Heart Church at Pittsburgh Liturgical Center, 368 | 368 | | |
| Morals of Trainees are Sound Says Bishop, 310 | 310 | Safety Experts and Intoxicated Drivers, 451 | 451 | | |
| | | Scandinavian Catholic League Bulletin, 170 | 170 | | |
| | | School Bus Referendum in Maryland, 704 | 704 | | |
| | | School Bus Law Passed in Washington State, 620 | 620 | | |
| | | Science Degree in Agriculture at Marist College, 478 | 478 | | |
| | | Senate Hearings on Aid-to-Britain Bill, 283 | 283 | | |
| | | Shuster Bemoans Plight of Intellectuals, 675 | 675 | | |
| | | Signs of Spring, 58 | 58 | | |
| | | Sisters of Providence Centenary, 647 | 647 | | |
| | | Skunks and Their Families, 543 | 543 | | |
| | | Smut King is Being Hunted, 310 | 310 | | |
| | | Social Hygiene Association Plan for Camps, 648 | 648 | | |
| | | Sodalities of Children in U. S., 3 | 3 | | |
| | | Spain: Needs Foodstuffs, 422; Needs Relief, 396 | 396 | | |
| | | Stage Incendies Condemned by Archbishop Cantwell, 143 | 143 | | |
| | | Stained Glass Needs Artist Designers, 483 | 483 | | |
| | | | | Euthanasia: Shall We Kill or Nurse Our Sick?, 623 | 623 |

AMERICA

| | PAGE | | PAGE | | PAGE |
|--|--------|---|------|---|------|
| Famine Listens in at a Conference..... | 66 | Isaiah Bowman, 119; Daniel Sargent..... | 120 | Gardiner, S.J., Harold C.: Books Help Build | 120 |
| Federal Bridges Are Apt to Fall..... | 177 | Unions Should Discipline Themselves..... | 595 | a Brave New World, 102; Democracy—We | 120 |
| Fewer Girls Become Nuns: An Inquiry Into | 735 | Vincent de Paul Society..... | 148 | Teach It, But Do Not Ballyhoo It, 32; In | 120 |
| the Causes..... | 598 | Votes May Count—But What About the | 203 | Re Reviews, 272; Introducing Our Book Sur- | 120 |
| Fields Boy Is Invited by the U..... | 204 | Totals?..... | 711 | vey, 635; On the Children's Shelves, 131; | 120 |
| Fordham's Centenary Plus 156 Years..... | 425 | Was Christ Born in Easter Time?..... | 573 | Sanity at Bedlam, 300; Suggestion for Book | 580 |
| France Bides the Time When it Can Boot | 174 | What Angels Said at Bethlehem..... | 402 | List Solons, 495; What do Catholics Read? | 705 |
| the Nazis..... | 433 | What Democracy Are We Defending?..... | 288 | Garesché, S.J., Edward F.: Fewer Girls Be- | 705 |
| Frontiers Are Fluid for Our Expansionists... | 573 | What Do Men Say That I Am?..... | 256 | come Nuns: An Inquiry Into the Causes... | 565 |
| Gill, Eric: May He Have Rest..... | 6 | White Committee Opens a Local Branch..... | 284 | George, Oswald: Red Army of Stalin Crushed | 628 |
| Goodwill Towards Men..... | 35 | Word Was Made Flesh and Came to Dwell | 400 | Peaceful Latvia..... | 565 |
| Granted the War: Must They Starve?..... | 369 | With Us..... | 468 | Godden, G. M.: Hitler's European Order as | 628 |
| Hemisphere Peace by Catholic Culture..... | 36 | Your Town Gets Rotten When the Gamblers | 427 | it Operates in Poland..... | 628 |
| Holland Awaits the Moment to Strike Back at | 36 | Move In..... | 411 | Grady, Raymond A.: Constable's Report, 103; | 628 |
| the Nazis..... | 36 | | 411 | Cross Ignorance About the Antarctic, 346; | 628 |
| How Stands the Church? Dixie and the West | 36 | | 411 | Flaccus Resartus, 523; Lady Emily Fails | 628 |
| Answer..... | 36 | | 411 | to Keep Me Posted, 459; Man of Letters, | 628 |
| How to Influence Politicians and Win Clean | 36 | | 411 | 719; Many a Mickle, 151; Tiny Star Gleams, | 628 |
| Government..... | 36 | | 411 | 402; Visking..... | 628 |
| If We Put Ourselves in the Negro's Place... | 290 | | 411 | Guthrie, S.J., Hunter: Bergson Sought the | 628 |
| Immaculate Conception in the Liturgy of | 232 | | 411 | Truth and Found It..... | 628 |
| Advent..... | 232 | | 411 | Hayden, Padraic: Catholic Drama's Newest | 628 |
| Immigration and Emigration During the Past | 116 | | 411 | Bud..... | 628 |
| Ten Years..... | 116 | | 411 | Herbert, Albert J.: Cross and Altar Calvaries | 628 |
| Immigration Figures During the Past Ten | 144 | | 411 | (Poem)..... | 628 |
| Years..... | 144 | | 411 | Hirschfeld, Gerhard: Our National Debt Soars | 628 |
| Jehovah's Witnesses; and Rutherford Find | 481 | | 411 | With the Defense Program..... | 628 |
| Catholics a Bad Lot, 512; and the Holy | 481 | | 411 | Holland, Jerome P.: Granted the War: Must | 628 |
| Crusaders, 651; Stem from Russell and | 481 | | 411 | They Starve?..... | 628 |
| Rutherford..... | 481 | | 411 | Jackman, Rt. Rev. Canon Arthur: Eric Gill: | 628 |
| Jesuit General Receives Apostolic Letter from | 9 | | 411 | May He Have Rest..... | 628 |
| the Pope on the Fourth Centenary of the | 9 | | 411 | Junco, Alfonso: Spanish America Does Not | 628 |
| Society of Jesus..... | 9 | | 411 | Want War..... | 628 |
| Krivitsky Had Lost His Soul Before He | 593 | | 411 | Kallsen, Ted J.: Superscribed to Creeping | 628 |
| Pulled the Trigger..... | 593 | | 411 | Jenny (Poem)..... | 628 |
| Labor Breach or Union Monopoly?..... | 260 | | 411 | Keefe, Marie Ford: Why Not Kristin?..... | 628 |
| Labor Has a Case Despite Racketeers..... | 625 | | 411 | Kelly, John E.: Erstwhile Pinks Are Now | 628 |
| Labor Schools Find a Need and Future..... | 455 | | 411 | Tiger Lilies, 682; Frontiers Are Fluid for | 628 |
| Labor Union and Civil Service..... | 713 | | 411 | Our Expansionists..... | 628 |
| Labor Unions Rights and Duties..... | 516 | | 411 | Kernan, Thomas: France Bides the Time | 628 |
| Labor With Christ to Save the World..... | 318 | | 411 | When It Can Boot the Nazis..... | 628 |
| Lady Emily Fails to Keep Me Posted..... | 459 | | 411 | Kiely, Mary: Good Books, Good Friends..... | 628 |
| Laity Begg for Spiritual Aid..... | 261 | | 411 | Knowlton, E. C.: Dawn Attack (Poem)..... | 628 |
| Latin America Wants Clear U.S. Principles... | 33 | | 411 | Kuehnelt-Leddihn, Erik von: Catholic Novel- | 628 |
| Latvia Crushed by Stalin's Red Army..... | 565 | | 411 | ists Have a Task..... | 628 |
| Lay Leaders for Vertical Lay Societies..... | 600 | | 411 | LaFarge, S.J., John: Astrology May be Ab- | 628 |
| Layman's First Retreat Rewards With Rich | 234 | | 411 | surd But Millions are Snared By It, 485; | 628 |
| Dividends..... | 234 | | 411 | Catholic Thought Fails to Sway States, 539; | 628 |
| League for God Wins New Victories in War | 404 | | 411 | Church in the New Order, 654; Deceit, Fraud | 628 |
| Lincoln: Winter Journey, 1809-1865..... | 487 | | 411 | and Trickery in Birth Control Propaganda, | 628 |
| Liturgical Week Is Held in Chicago..... | 150 | | 411 | 708; Flourishing Wooden Laths Will Fright- | 628 |
| London's Wailing Willie Screams His Nightly | 88 | | 411 | en No Demons, 228; How Low the Level | 628 |
| Dirge..... | 88 | | 411 | of the Textbooks? 597; One Basis Only for | 628 |
| Luxembourg Awaits the Hour of Justice..... | 537 | | 411 | National Unity, 314; What Democracy Are | 628 |
| Many a Mickle..... | 151 | | 411 | We Defending? 402; What Think You of | 628 |
| Motherhood is a Full Time Job..... | 541 | | 411 | Peace Even Though War Rages? 178; Word | 628 |
| Movies: Ten Best and Ten Worst..... | 488 | | 411 | Was Made Flesh and Came to Dwell With | 628 |
| Murder Rate and How to Increase It..... | 201 | | 411 | Us..... | 628 |
| Mystical Body Calls All to be One..... | 376 | | 411 | LeClair, John C.: A Few Problems in the | 628 |
| National Debt Soars With the Defense Pro- | 621 | | 411 | Pacific, 372; Our Tragic Folly in Trusting | 628 |
| gram..... | 621 | | 411 | Moscow..... | 628 |
| National Unity Has One Basis..... | 314 | | 411 | Lewis, Theophilus: Layman's First Retreat | 628 |
| Nazis Nursed When They Invaded Poland..... | 60, 89 | | 411 | Rewards With Rich Dividends..... | 628 |
| Nazism Assails Democracy and Religion..... | 312 | | 411 | Lippmann, Walter: Preface to Sigrid Undset. | 628 |
| Nazism's Evil Spirit Battles the Law of Christ | 200 | | 411 | Longfellow, Isabelle Bryans: Houses (Poem), | 628 |
| Negro in the North is No Freer Than in the | 656 | | 411 | 104; Thanksgiving (Poem), 188; Winter | 628 |
| South..... | 460 | | 411 | Trees (Poem)..... | 628 |
| New Streamlining for Ox Cart Words..... | 460 | | 411 | Lunn, Arnold: Convoy Out of the Thames, | 628 |
| North Central Clergy Are Not Too Greatly | 4 | | 411 | 146; For Some it is a Crusade; For All, it | 628 |
| Alarmed..... | 4 | | 411 | is Against Hitler, 431; London's Wailing | 628 |
| Our Tragic Folly in Trusting Moscow..... | 626 | | 411 | Willy Screams His Nightly Dirge..... | 628 |
| Pacific Problems..... | 372 | | 411 | MacGillivray, Arthur: Lesson for Christmas | 628 |
| Peace Even Though War Rages..... | 178 | | 411 | (Poem), 298; Pheasant (Poem), 636; Tale | 628 |
| Pétain the Same at Vichy or Verdun..... | 316 | | 411 | of the Candlestick Men..... | 628 |
| Pius XII to the General of the Jesuits on | 9 | | 411 | Marinoff, Dr. Irene: The Evil Spirit of | 628 |
| their Fourth Centenary..... | 340 | | 411 | Nazism Battles the Law of Christ..... | 628 |
| Poland Suffers in Defeat But Has Not Sur- | 628 | | 411 | Maris Stella, Sister: Cause of Our Joy | 628 |
| rendered..... | 679 | | 411 | (Poem), 299; Love is Not Solace (Poem)... | 628 |
| Poland Under Hitler's European Order..... | 64 | | 411 | Markus, Johannes Ernst: Estonia Lies | 628 |
| Price-Fixing by Law?..... | 429 | | 411 | Crushed by Soviet Occupation..... | 628 |
| Priests Say Aye and Nay Regarding Anti- | 94 | | 411 | Mary Ada, Sister: Star Folk (Poem)..... | 628 |
| Catholicism..... | 569 | | 411 | Mary Maura, Sister: To a Christkind (Poem) | 628 |
| Radio Causes Many to Become Catholics... | 542 | | 411 | Mary Thecla, Sister: Song for Epiphany | 628 |
| Rural Life Conference Plans a Sound Demo- | 91 | | 411 | (Poem)..... | 628 |
| cracy..... | 347 | | 411 | Mary Vincentine, S.C.L., Sister: College Girl | 628 |
| Rutherford in a Palace; His Witnesses in | 649 | | 411 | Votes on Sermons..... | 628 |
| the Slums..... | 121 | | 411 | Maynard, Sara: The Ox (Poem)..... | 628 |
| Rutherford Warns His Dupes on Religion and | 287 | | 411 | Maynard, Theodore: Not Even Death (Poem), | 628 |
| Government..... | 544 | | 411 | 20; Universal Shame (Poem), 468; Wonders | 628 |
| Score Card for the Senate Elections..... | 680 | | 411 | (Poem)..... | 628 |
| Spanish America Does Not Want War..... | 483 | | 411 | Mary Ignatius, Sister: This Christmas (Poem) | 628 |
| Stalin Plots With Hitler and Fools With | 67 | | 411 | McCauley, Mary Claire: Forecast for Fear | 628 |
| Democracies..... | 597 | | 411 | (Poem)..... | 628 |
| State Rights Over State Affairs..... | 402 | | 411 | McCormick, Anne O'Hare: Preface to Sigrid | 628 |
| Story Mary Told Saint Luke..... | 571 | | 411 | Undset..... | 628 |
| Strike Outlawing During Our National Crisis | 260 | | 411 | McCormick, Mary J.: Dollars Do Not Measure | 628 |
| Strikes and Public Safety..... | 66 | | 411 | the Price Paid for Poverty..... | 628 |
| Sweden Stands for Freedom and Release from | 573 | | 411 | McGarry, S.J., William J.: Immaculate Con- | 628 |
| the Nazi Net..... | 400 | | 411 | ception in the Liturgy of Advent, 232; Was | 628 |
| Take a Tip from Kentucky..... | 488 | | 411 | Christ Born in the Easter Time? 711; What | 628 |
| Text Books at Their Low Level..... | 260 | | 411 | Angels Said at Bethlehem..... | 628 |
| Tiny Star Gleams..... | 573 | | 411 | McGinnis, H. C.: At Vichy or at Verdun it | 628 |
| Tommy Had a Happy Day Till Catherine | 571 | | 411 | is the Same Brave Pétain, 316; Must the | 628 |
| Spoiled It..... | 66 | | 411 | Constitution Protect Those Who Would | 628 |
| Undset, Sigrid, Prefaces to: Anne O'Hare | 66 | | 411 | Destroy It? 230; Pinks Are Rashes Though | 628 |
| McCormick, 118; Walter Lippmann, 119; Dr. | 66 | | 411 | Not Reds, 345; Russell, Then Rutherford, | 628 |

AMERICA

| | PAGE | | PAGE | | PAGE |
|---|------|--|------|--|-------------------------|
| Spawn Jehovah's Witnesses, 481; Rutherford and His Witnesses Find You Catholics a Bad Lot, 512; Rutherford in a Palace, His Witnesses in the Slums, 569; Rutherford Warns His Dupes on Religion and Government, 542; Who Are the Holy Crusaders Joining Jehovah's Witnesses?..... | 651 | Loving People? 685; Our High Murder Rate and How to Increase It, 201; Take a Tip From Kentucky..... | 67 | Plea, 237; Pius XII Appeals for Christmas Truce, 265; <i>Osservatore Romano</i> on Persecution in German Occupied Poland, 293; Holy Office Condemns Mercy Killings, 293; Pius XII Calls for Declaration of War Aims..... | 348 |
| Mears, S. J., Gerard: Confusion of Criticism.. | 48 | China: Japan Threatens Bombing of Burma Road..... | 69 | | |
| Meehan, Thomas F.: Add 156 Years to Fordham's Century, 204; Early Shamrocks, 624; Draft Riots of the Civil War..... | 123 | European War: R.A.F. Raids Nazi-Held Ports, 13; 5,000 Londoners Killed by German Raiders, 13; R.A.F. Bombs 200 German Centers, 41; Berlin Evacuates Children, 69; British Bombings Over Germany, 69; British Bomb Milan, 97; Italy Wars on Greece, 124; Hitler and Pétain Meet, 125; 14,000 Civilians Killed in Britain, 152; Greeks Push Back Italian Invaders, 153; British Cripple Italian Fleet, 181; Greeks Repel Italian Invaders, 181; Nazis Bomb Coventry and Birmingham, 209; British Raid Italian Naval Bases, 209; Greeks Take Koritra, 237; British and Italian Naval Battle, 237; Greeks Take Pogradec, 265; Greeks Capture Part of Albania, 293; Italian Army and Navy Shakeup, 293; British Capture Sidi Barrani, 293; British Advance Into Libya, 321; Sheffield Raided by Nazis, 321; Allied Shipping Losses Rise, 321; No Bombing Over Christmas, 349; Nazis Warn U.S. on Ship Transfer, 349; Nazi Troops Enter Rumania..... | 349 | CORRESPONDENCE | |
| Miles, Joseph G.: League for God Wins New Victories in War..... | 404 | Finland, Aaland Islands Demilitarized, 41; Ryti Becomes President..... | 349 | <i>All This and Heaven Too</i> | 129 |
| Miriam, Sister: Your Hour (Poem)..... | 552 | France: Cardinal Suhard Installed as Archbishop of Paris, 41; Vichy Decree Against Jews, 97; Hitler and Pétain Meet, 97; 23 Persons Deprived of Citizenship, 125; Gamelin, Blum and Daladier Arrested, 209; Pétain Dismisses Laval, 321; Pétain Forms Consultative Assembly..... | 349 | American Catholics Growing Soft..... | 409 |
| Muntsch, Francis E.: A Yard of Belloc, or Two..... | 243 | Germany: Molotov Confers With Hitler, 181; Hitler Speaks in Munich Beer Hall, 181; Hitler Says War is Between Haves and Have-Nots..... | 293 | Anti-Catholic Bias Poll..... | 101 |
| Murphy, Anna Beatrice: Christmas (Poem)..... | 259 | Great Britain: Chamberlain Resigns From the Cabinet, 13; Britain Re-opens Burma Road, 41; Churchill Refuses to State War Aims, 69; Churchill Broadcasts to France, 97; Tyler Kent Sentenced for Espionage, 124; Churchill Says Irish Bases Are Needed, 153; Neville Chamberlain Dies, 181; Tyler Kent Convicted of Treason, 181; Halifax Named Ambassador to U.S., 349; Churchill Broadcasts to Italian People..... | 349 | Aquinas in the Nursery..... | 717 |
| Murray, Augustine C.: California Remembers the Century of Its Bishops..... | 62 | Ireland: Ulster Premier Craigavon Dies..... | 237 | Army Training and Morals..... | 381 |
| Murray, Eugene H.: Louise Guiney's Unnoted Wisdom..... | 271 | Italy, Mussolini Broadcasts on the War..... | 209 | Art Censorship for Church Goods..... | 45 |
| O'Brien, Robert David: Dark Angel (Poem), 384; Queen of Contradictions (Poem)..... | 468 | Mexico: President Camacho Inaugurated, 265; Camacho Favors Land Ownership for Workers, 320; Camacho Suggests Life Office for Supreme Court Judges..... | 348 | Athletics and Competitive Sports..... | 522 |
| O'Byrne, Cathal: God's Door and Mine (Poem)..... | 104 | Rumania: Earthquake Damages Oil Fields, 181; Iron Guards Execute 64 in Purge..... | 237 | Barter With Peru..... | 325 |
| O'Connell, S. J., Daniel M.: Story Mary Told Saint Luke, 287; The Cardinal and the Christ Child..... | 159 | Spain: Minister Suñer Visits Rome and Berlin, 13; Suñer is Named Foreign Minister, 97; Tangier Zone Occupied by Spain..... | 153 | Bible Versions in Boston Schools..... | 17 |
| O'Connor, John J.: To Save Our Dying World We Must Labor With Christ..... | 318 | Turkey: Inonu Reaffirms Solidarity With Britain..... | 153 | Camp Welfare Agencies..... | 325 |
| Ong, Walter J.: Twenty-Two Titles Tell a Tale..... | 355 | U.S.A.: Britain Asks More Aid, 12; Catholic Rural Life Conference Meets, 12; Election Campaign Speeches, 13; Navy Reserves Ordered to Active Duty, 40; Ford Wins N.L.R.B. Case, 40; Credits for Nazi-Conquered Nations Frozen, 40; Survey of War Materials Ordered, 68; Home Guards Bill Accepted, 68; Communist Party Barred from Ballot, 69; Priorities Board Set Up, 96; Presidential Nominees Campaign, 96; Conscription Numbers Drawn, 124; Lewis of C.I.O. Supports Willkie, 124; President Roosevelt Elected for Third Term, 152; Pétain Replies on Martinique Airplanes, 152; State Governors Receive Draft Quotas, 152; Thanksgiving Day Proclamation, 180; Germany Refuses Safe Conduct for Ships, 180; Religious Instruction for Public School Children Allowed in New York, 181; Secretary Knox Asks for Sacrifices, 208; Treasury Releases Martinique Funds, 208; Monsignor McIntyre Named Bishop, 209; Admiral Leahy Ambassador to Vichy, 236; Taft Proposes Single War Administration Authority, 236; Senator George Heads Foreign Relations Committee, 236; Anti-Espionage Act Becomes Law, 264; Senator Johnson Against War Trends, 264; 131,669,275 is Census Report, 264; Under-Secretary of War Post Created, 292; Aid to Greece Promised by The President, 292; Marquess of Lothian Dies, 293; More Aid for Britain, 320; Dissatisfaction on Defense Program, 320 President Roosevelt Warns the Nation, 348; Vandenberg Asks Full Arms Information..... | 348 | Catholic Drama..... | 465, 605, 689 |
| Paul, S. M.: Repository (Poem)..... | 720 | Vatican City: Rota Tribunal Hands in Report, 13; Pius XII Appoints World Day of Prayer, 125; Pius XII Broadcasts Peace | | Catholic Trades Unionists Association..... | 494, 633 |
| Peach, Arthur Wallace: An Old Garden (Poem)..... | 188 | | | Chaplains in the Army Camps..... | 354 |
| Phelan, Paul J.: How Truly Catholic Was Boswell?..... | 47 | | | Charity Drives at Christmas..... | 437 |
| Philip, Sister M.: After (Poem)..... | 20 | | | Children's Books..... | 409 |
| Pius XII: Apostolic Letter to the General of the Jesuits on the Fourth Centenary of the Society of Jesus..... | 9 | | | Chronicle is Missed by Readers..... | 438 |
| Rago, Henry: Furnished Room (Poem)..... | 188 | | | Citizen's Rights and the Law..... | 45 |
| Rausch, Imelda C.: Laity Begs for Spiritual Aid..... | 261 | | | Clerical Poll on Anti-Clericalism..... | 46 |
| Rawe, S. J., John C.: A Fair Deal to All Through the Cooperatives, 514; Rural Life Conference Plans a Sound Democracy..... | 94 | | | Colored and White Under Southern Skies..... | 157 |
| Reardon, S. J., John E.: Getting Better Lay Leaders for Vertical Lay Societies..... | 600 | | | Communism in Mexico and the U.S..... | 74 |
| Rklitsky, Ludmila: Comintern Fans a World Revolution..... | 710 | | | Conscription..... | 45 |
| Rosenberg, Charles R.: Can the Law Fix the Price of Goods?..... | 679 | | | Constitutional Protection for Free Speech..... | 297 |
| Rumble, M.S.C., Leslie: Are American Catholics Growing Soft and Satisfied? 342; Australia Listens to a Radio Priest, 175; Many Become Catholics by Listening to the Radio | 429 | | | Dubque the Mother of American Culture..... | 17 |
| Ryan, John Julian: Uncouth (Poem)..... | 636 | | | Economics and Morals..... | 633 |
| Ryan, William G.: Krivitsky Had Lost His Soul Before He Pulled the Trigger, 593; Mr. White's Committee Opens a Local Branch, 256; New Streamlining for Ox Cart Words. Sargent, Daniel: Preface to Sigrid Undset..... | 120 | | | Electoral College and Direct Voting..... | 325, 409, 521 |
| Schmidt, Godfrey P.: Three Explicit Absolutes Underlie True Democracy..... | 457 | | | Episcopalians Aping Catholics..... | 269 |
| Schlommer, Georges: The Duchy of Luxembourg Awaits the Hour of Justice..... | 537 | | | European Relief..... | 129, 157, 185, 213, 242 |
| Smelser, Marshall: Your Vote May Count—But What About the Totals?..... | 203 | | | Fatherhood Also a Full Time Job..... | 661 |
| Smith, S. J., William J.: Capital Has a Case Despite the Unions, 653; Labor Has a Case Despite Racketeers, 625; There is Need and a Future for the Labor School..... | 455 | | | Franciscan Practicality..... | 689 |
| Snyder, Leonard: Quest (Poem)..... | 104 | | | Georgia Laymen's Association..... | 270 |
| Speaight, Robert: In Tempore Belli (Poem)..... | 384 | | | Gibbon or Gibbons: Decliner or Cardinal?..... | 606 |
| Stanley, Irene: Old Farm Sleeps (Poem)..... | 636 | | | Good Will and <i>Eudokia</i> | 465, 493, 663 |
| Streator, George W.: Negro in the North is No Freer Than in the South..... | 656 | | | Government and Its Interpretation..... | 690 |
| Sweeney, John L.: Cat (Poem)..... | 104 | | | Grady, Raymond: Something to Do About It..... | 45 |
| Swift, George: Vox Pop in the Good Grey Poet..... | 75 | | | Haldeman-Julius Publications in Detroit Press | 549 |
| Tarnowski, Count Anthony: Poland Suffers in Defeat But Has Not Surrendered..... | 340 | | | Hayes, Cardinal: A Correction..... | 578 |
| Thomas Aquinas, O.S.U., Mother: Our Colleges Look on Wider Horizons..... | 683 | | | Hunting for Hitlers and Jehovahs Witnesses..... | 17 |
| Thornton, Francis B.: Who Hates Poetry?..... | 412 | | | Immaculate Conception in the Advent Liturgy..... | 354 |
| Titzell, Josiah: Against the Wind (Poem)..... | 20 | | | Inter-Faith Meetings..... | 493 |
| Toomey, S. J., John A.: Fields Boy is Invited by the U. 598; Tommy Had a Happy Day Till Catherine Spoiled It, 571; What Do Men Say That I Am?..... | 288 | | | Ireland Might Trade for Naval Bases..... | 213 |
| Trytten, Mary: Unrest in Heaven (Poem)..... | 552 | | | Irish-Americans Not Dying Out..... | 269 |
| Ullman, Kathryn: Change of Season (Poem)..... | 552 | | | Italian-American Strain Still Vigorous..... | 297 |
| Undset, Sigrid: Democracy and Religion Are Assailed by Nazism..... | 312 | | | Jehovah's Witnesses Attack the Jesuits..... | 241 |
| Van Cauwelaert, Frans: Belgium Says No to the Nazi Aggressor..... | 509 | | | Just Wage..... | 690 |
| Vielcke, Dr. B. H. M.: Holland Awaits the Moment to Strike Back at the Nazis..... | 369 | | | Labor Schools and Leadership..... | 577 |
| Wankowicz, Marta: I Nursed the Nazis When They Invaded Poland, 60; I Nursed the Nazis in a Polish Hospital..... | 89 | | | Laity and the Liturgy..... | 605 |
| Werner, Alfred: Bulgaria is a Battlefield—By Treachery or Stupidity?..... | 677 | | | Language is the Bond of National Unity..... | 185, 214, 241, 269 |
| Wiltbye, John: Are We Americans a Peace- | | | | Lay Brothers are Unsung..... | 606, 717 |

AMERICA

| | PAGE |
|--------------------------------|----------|
| <i>Whispers: A Play</i> | 101 |
| White Negroes..... | 46 |
| Women and Study Clubs..... | 241, 353 |
| Women's Neutrality League..... | 494, 549 |

LITERATURE

| | |
|--|----------|
| Afterthoughts on Children's Books..... | 327 |
| Birthday Letter to George Ade..... | 718 |
| Books Help Build a Brave New World..... | 102 |
| Books on the Children's Shelves..... | 131 |
| Cardinal and the Christ Child..... | 159 |
| Catholic Drama Minus Make-Up..... | 634 |
| Catholic Drama's Newest Bud..... | 411 |
| Catholic Novelists Have a Task..... | 607 |
| Confusion of Criticism..... | 48 |
| Constable's Report..... | 103 |
| Cross in Legend and in Literature..... | 691 |
| Flaccus Resartus..... | 523 |
| Good Books, Good Friends..... | 130 |
| How Truly Catholic Was Boswell?..... | 47 |
| In Re Reviews..... | 272 |
| Introducing Our Book Survey..... | 635 |
| Ireland and the Two Eternities..... | 663 |
| Louise Guiney's Un-noted Wisdom..... | 271 |
| Man of Letters..... | 719 |
| Melodramatic Cousin of R.L.S..... | 439 |
| Novels by Hamlet With a Camera..... | 382 |
| Sanity at Bedlam..... | 300 |
| Soul and Body in Debate..... | 186 |
| Students Vote on English Courses..... | 466, 550 |
| Suggestion for Book List Solons..... | 495 |
| Tale of the Candlestick Men..... | 579 |
| The Play's the Thing—But What Play?..... | 18 |
| Twenty-Two Titles Tell a Tale..... | 355 |
| Two Modern Men of Good Will..... | 215 |
| Visking..... | 244 |
| Vox Pop in the Good Grey Poet..... | 75 |
| What Catholics Are Reading..... | 635, 693 |
| What Do Catholics Read?..... | 580 |
| Who Hates Poetry?..... | 412 |
| Why Not Kristin?..... | 524 |
| Yard of Belloc, or Two..... | 243 |

POETRY

| | |
|-----------------------------------|-----|
| After..... | 20 |
| Against the Wind..... | 20 |
| An Old Garden..... | 188 |
| Ballad of Saint Thomas More..... | 552 |
| Cat..... | 104 |
| Cause of Our Joy..... | 299 |
| Change of Season..... | 552 |
| Christmas..... | 299 |
| Christmas Carol..... | 298 |
| Christmas Song..... | 296 |
| Cleopatra's Parrot..... | 188 |
| Cross and Altar Calvaries..... | 720 |
| Dark Angel..... | 384 |
| Dawn Attack..... | 188 |
| First Station..... | 720 |
| Forecast for Fear..... | 468 |
| Furnished Room..... | 188 |
| God's Door and Mine..... | 104 |
| Houses..... | 104 |
| In Tempore Belli..... | 384 |
| In the Storm..... | 20 |
| Lesson for Christmas..... | 298 |
| Love is Not Solace..... | 104 |
| Luke, II, vii..... | 298 |
| Nightingale..... | 104 |
| Not Even Death..... | 20 |
| Old Farm Sleeps..... | 636 |
| Ox..... | 299 |
| Pheasant..... | 636 |
| Queen of Contradictions..... | 468 |
| Quest..... | 104 |
| Redeunt Saturnia Regna..... | 299 |
| Repository..... | 720 |
| Road..... | 20 |
| Song for Epiphany..... | 383 |
| Souvenir From a Journey..... | 468 |
| Star Folk..... | 384 |
| Subscribed to Creeping Jenny..... | 468 |
| Tabor-Calvary..... | 720 |
| Thanksgiving..... | 188 |
| This Christmas..... | 299 |
| To a Christkind..... | 384 |
| To a Smiling Crucifix..... | 720 |
| Uncouth..... | 636 |
| Universal Shame..... | 468 |
| Unrest in Heaven..... | 552 |
| Waste Effort..... | 104 |
| Winter Trees..... | 636 |
| Wonders..... | 298 |
| Words at Harvest..... | 636 |
| Your Hour..... | 552 |

MUSIC

| | |
|--|-----|
| Yancey Special..... | 25 |
| Metropolitan Opera in New York is Revived..... | 81 |
| Stravinsky Records Released..... | 137 |
| Debussy's <i>Pelleas and Melisande</i> | 191 |

| | PAGE |
|---|------|
| Musical Setting for Disney's <i>Fantasia</i> | 249 |
| Sibelius Birthday Programs..... | 333 |
| Grove's <i>Dictionary of Music</i> | 361 |
| Brahms, Haydn and Ravel Records..... | 417 |
| <i>No For an Answer</i> by Blitzstein..... | 473 |
| Bruckner and Mahler Performed by the New York Philharmonic..... | 529 |
| Carnegie Hall Offers Musical Potpourri..... | 585 |
| New York Philharmonic Opens..... | 699 |

ART

| | |
|---|-----|
| Photograph Exhibit of Therese Bonney..... | 305 |
| Morgan Exhibit of <i>The Animal Kingdom</i> | 389 |
| Frank Lloyd Wright's Architecture Exhibit..... | 445 |
| Landmarks of Modern Art..... | 501 |
| El Greco Exhibit..... | 557 |
| Hearst Collection Sale in New York..... | 613 |
| Goya Exhibit in Chicago..... | 669 |
| Nineteenth Century French Paintings..... | 725 |

THEATRE

| | |
|--|-----|
| Johnny Belinda..... | 26 |
| Boys and Girls Together..... | 54 |
| It Happens on Ice..... | 82 |
| Blind Alley; Journey to Jerusalem..... | 110 |
| George Washington Slept Here; Charley's Aunt..... | 138 |
| Cabin in the Sky..... | 166 |
| Passing Shows..... | 194 |
| Glamour Preferred; Beverly Hills..... | 222 |
| Twelfth Night..... | 250 |
| The Corn is Green..... | 278 |
| Delicate Story; Romantic Mr. Dickens; Fledgling..... | 306 |
| Every Man for Himself..... | 334 |
| Retreat to Pleasure..... | 362 |
| Old Acquaintance; The Old Foolishness..... | 390 |
| Flight to the West..... | 418 |
| My Sister Eileen; Pal Joey; The Lady Who Came to Stay..... | 446 |
| Arsenic and Old Lace..... | 474 |
| The Cream in the Well; Mr. and Mrs. North..... | 502 |
| Lady in the Dark..... | 530 |
| Tanyard Street; Liberty Jones..... | 558 |
| Out of the Frying Pan..... | 586 |
| Claudia..... | 614 |
| The Talley Method; It Happens on Ice..... | 642 |
| Spring Plays..... | 670 |
| The Doctor's Dilemma..... | 697 |
| They Walk Alone..... | 726 |

FILMS

| | |
|--|-----|
| Spring Parade; City for Conquest; Strike Up the Band; The Villain Still Pursued Her..... | 27 |
| Knute Rockne—All American; The Westerner..... | 55 |
| Duicy; The Great Profile..... | 83 |
| The Long Voyage Home; They Knew What They Wanted; Christmas in July; The Quarterback..... | 111 |
| The Great Dictator; Dispatch from Reuters; The Thief of Baghdad; Arise, My Love..... | 139 |
| Hit Paradise of 1941; Dancing on a Dime; Third Finger, Left Hand; Angels Over Broadway..... | 167 |
| Escape; Northwest Mounted Police; The Mark of Zorro; Too Many Girls..... | 195 |
| Moon Over Burma; One Night in the Tropics; Street of Memories; Tugboat Annie Sails Again..... | 223 |
| Fantasia; Bittersweet; Remedy for Riches; Seven Sinners..... | 251 |
| The Letter; Little Nellie Kelly; Tin Pan Alley; Gallant Sons..... | 279 |
| Lady With the Red Hair; Dr. Kildare's Crisis; Son of Monte Cristo; Charter Pilot Comrade X; Invitation to a Murder; Jennie; Escape to Glory..... | 307 |
| Santa Fe Trail; Chad Hanna; Love Thy Neighbor; Go West..... | 335 |
| The Philadelphia Story; Four Mothers; Victory; No, No, Nanette..... | 363 |
| Arizona; Flight Command; Second Chorus; She Couldn't Say No..... | 391 |
| Hudson's Bay; Kitty Foyle; Keeping Company; Let's Make Music..... | 419 |
| Cavalcade of Faith; Maisie Was a Lady; Honeymoon for Three; The Invisible Woman..... | 447 |
| Mr. and Mrs. Smith; Tall, Dark and Handsome; Wild Man of Borneo; Where Did You Get That Girl?..... | 475 |
| Virginia; High Sierra; Come Live With Me; You're the One..... | 503 |
| Cheers for Miss Bishop; Western Union; Roadshow; This Thing Called Love..... | 531 |
| Strawberry Blonde; The Trial of Mary Dugan; Back Street; Ride Kelly, Ride..... | 559 |
| So Ends Our Night; Blonde Inspiration; Murder Among Friends; The Mad Doctor..... | 587 |
| Tobacco Road; Footsteps in the Dark; Andy Hardy's Private Secretary; Lady Eve..... | 615 |
| Nice Girl; The Hard Boiled Canary; Free and Easy; Meet Boston Blackie..... | 643 |

| | PAGE |
|--|------|
| Meet John Doe; Adam Had Four Sons; A Girl, A Guy and a Gob; That Night in Rio..... | 671 |
| Rage in Heaven; The Penalty; Melody for Three; Footlight Fever..... | 698 |
| The Sea Wolf; Topper Returns; Scotland Yard; Double Date..... | 727 |

BOOKS REVIEWED

| | |
|---|-----|
| Aftermath..... | 553 |
| Ambassador Dodd's Diary 1933-1938..... | 637 |
| America's Last Chance..... | 469 |
| Armies of Spies..... | 165 |
| Aunt Elsa..... | 556 |
| Author in Transit..... | 500 |
| Back o' the Mountain..... | 109 |
| Basilissa..... | 51 |
| Bayard, Thomas F., The Foreign Policy of Behind God's Back..... | 722 |
| Beloved Returns..... | 665 |
| Beyond Tears..... | 78 |
| Book of Knowledge Annual..... | 49 |
| Borgia Pope, Alexander the Sixth..... | 500 |
| Bright Journey..... | 161 |
| Broadway in Review..... | 388 |
| By Jacob's Well..... | 219 |
| Caballero..... | 499 |
| Cat's Cradle Book..... | 53 |
| Characters of the Inquisition..... | 221 |
| Cheerfulness Breaks In..... | 414 |
| Chesterton in English Letters..... | 695 |
| China Shall Rise Again..... | 611 |
| Christianity: An Inquiry Into Its Nature and Truth..... | 694 |
| Clash of Political Ideas..... | 611 |
| Claudia and David..... | 276 |
| Come Unto These Yellow Sands..... | 472 |
| Conrad's Letters to Madame Poradowska..... | 277 |
| Corn Bread and Creek Water..... | 641 |
| Cousin Honore..... | 528 |
| Defeat of Chaos..... | 610 |
| Delamer Curse..... | 584 |
| Delilah..... | 23 |
| DeSmet, Pioneer Priest of the Rockies..... | 609 |
| Diplomatically Speaking..... | 415 |
| Divine Crucible of Purgatory..... | 108 |
| Dryden, John: Some Biographical Facts and Problems..... | 192 |
| Dutch Interior..... | 696 |
| Earth is the Lord's..... | 277 |
| Embezzled Heaven..... | 666 |
| Enjoyment of Drama..... | 217 |
| Escape from Fear..... | 80 |
| Eye Witness..... | 276 |
| Fame is the Spur..... | 276 |
| Family..... | 246 |
| Fielding's Folly..... | 21 |
| Fields of Paradise..... | 191 |
| Final Edition..... | 107 |
| Fiske, John, The Letters of..... | 415 |
| Flying Priest Over the Arctic..... | 497 |
| For God and Democracy..... | 525 |
| For Us the Living..... | 53 |
| For Whom the Bell Tolls..... | 247 |
| Foundation Stone..... | 189 |
| Francis Cardinal Bourne..... | 23 |
| Gabriel's Search..... | 357 |
| Glimpses of Truth..... | 52 |
| Good Shepherd..... | 52 |
| Great Century, A.D. 1800-1914..... | 304 |
| Great Hatred..... | 693 |
| Growing Pains..... | 248 |
| Guilty Men..... | 248 |
| Hawaii: Restless Rampart..... | 80 |
| Hayes, Cardinal: One of Ourselves..... | 640 |
| Heavenly Converse..... | 527 |
| Heritage of Hatcher Ide..... | 52 |
| Hildreth..... | 693 |
| Hillbilly Doctor..... | 332 |
| History of the Catholic Church, Vol. IV..... | 53 |
| Holding Up the Hills..... | 497 |
| House of Lee..... | 724 |
| I Chose Denmark..... | 24 |
| I Saw France Fall..... | 275 |
| Immigrant in American History..... | 77 |
| In the Shadow of Lincoln's Death..... | 526 |
| Innocent III and His Times..... | 79 |
| Irish Journey..... | 638 |
| Jesus As Men Saw Him..... | 22 |
| John Baptist de la Salle..... | 444 |
| Juggernaut Over Holland..... | 79 |
| Kabloona..... | 444 |
| Katherine Tekakwitha. The Lily of the Mohawks..... | 665 |
| Kindly Light. A Cardinal Newman Prayer Book..... | 161 |
| Kipling, Rudyard..... | 695 |
| Lamb, Charles: So Perish the Roses..... | 163 |
| Land of the Eye..... | 164 |
| Law as Logic and Experience..... | 528 |
| Leonardo da Vinci: Artist and Scientist..... | 416 |
| Let the Earth Speak..... | 53 |
| Life for Life's Sake..... | 277 |
| Living Biographies of Famous Rulers..... | 469 |
| Lone Star Preacher..... | 276 |
| | 471 |

AMERICA

9746/16

| | PAGE | | PAGE | | PAGE |
|--|------|---|------|--|------|
| Love Stories of Old California..... | 555 | Then Jesus Said..... | 355 | Gainard, Captain Joseph: Yankee Skipper.. | 52 |
| Lucius Cary: Second Viscount Falkland..... | 500 | They Come and They Go..... | 277 | Glasgow, Alice: Sheridan of Drury Lane..... | 106 |
| Man of Spain. A Biography of Francis Suarez | 190 | This Second War of Independence..... | 106 | Gollomb, Joseph: Armies of Spain..... | 165 |
| Mark Twain in Eruption..... | 330 | Tide of Fortune..... | 230 | Goodrich, Marcus: Delilah..... | 609 |
| Marxism: Is It Science?..... | 553 | To Sing With the Angels..... | 525 | Gordon, Manya: Workers Before and After | 667 |
| Maryland: A Guide to the Old Line State..... | 165 | Today and Destiny..... | 612 | Lenin | 275 |
| Medora | 500 | Toward Freedom: The Autobiography of Jaw- | 583 | Hackett, Francis: I Chose Denmark..... | 526 |
| Men at Their Worst..... | 192 | aharal Nehru..... | 360 | Hansen, Marcus Lee: The Immigrant in | 189 |
| Mighty Mountain | 386 | Trail of an Artist Naturalist..... | 277 | American History | 525 |
| Mind Through the Ages..... | 53 | Tremaynes and the Masterful Monk..... | 277 | Hemingway, Ernest: For Whom the Bell | 610 |
| Modern Self-Educator | 444 | Troubadour of the Stars..... | 162 | Tolls | 329 |
| Modern War and Basis Ethics..... | 657 | Trumpet in the Wilderness..... | 53 | Hindus, Maurice: To Sing With the Angels | 385 |
| Mongol Empire | 527 | Trojan Horse in America..... | 109 | Jameson, Storm: Cousin Honoré..... | 527 |
| Moscow—1979 | 500 | Tuberculosis and Genius..... | 668 | John, Hewlett: The Soviet Power..... | 303 |
| Mother of Jesus..... | 723 | Twin Stars of China..... | 276 | Josephson, Matthew: The President Makers | 191 |
| Mothers' Anthology | 358 | Two Feet From Heaven..... | 217 | Kelly, John Bernard: Cardinal Hayes, One of | 441 |
| Mountain Meadow | 442 | Unobstructed Universe | 302 | Ourselves | 221 |
| Mr. and Mrs. Meigs..... | 471 | Vanderbilt Legend | 51 | Ketton-Cremer, R. W.: Horace Walpole: A | 49 |
| Music in the Middle Ages..... | 108 | Venezuela | 441 | Biography | 191 |
| My Country, 'Tis of Thee..... | 584 | Walpole, Horace: A Biography..... | 247 | Kayes, Frances Parkinson: Fielding's Folly | 78 |
| My Name Is Aram..... | 581 | Washington and the Revolution..... | 218 | Knollenberg, Bernhard: Washington and the | 415 |
| My Native Land..... | 470 | Wave of the Future..... | 53 | Revolution | 444 |
| Necessity for the Church..... | 53 | When the Sorghum Was High..... | 191 | Krey, Laura: On the Long Tide..... | 693 |
| Night Over Europe..... | 668 | Where Do We Go From Here?..... | 53 | Lancaster, Bruce: For Us the Living..... | 221 |
| No Stone Unturned..... | 554 | Where They Have Trod. The West Point | 247 | Laski, Harold J.: Where Do We Go From | 49 |
| Nobody's Girl | 641 | Tradition in American Life..... | 387 | Here? | 191 |
| Not by Arms Alone..... | 245 | Whither Europe? | 52 | Latourette, Kenneth Scott: The Great Cen- | 357 |
| Not for the Meek..... | 303 | Who Dwell With Wonder..... | 499 | tury, A.D. 1800-1914..... | 584 |
| Old Deal and the New..... | 416 | Who Walk Alone..... | 582 | Lindbergh, Anne Morrow: Wave of the Fu- | 609 |
| Oliver Wiswell | 53 | Why Britain is at War..... | 53 | ture | 584 |
| On the Long Tide..... | 274 | Wonder World of the Soul..... | 219 | Litten, Irmgard: Beyond Tears..... | 444 |
| One Foot in Heaven..... | 273 | Word Hoard | 723 | Lunn, Arnold: Whither Europe? | 471 |
| One Life in Christ..... | 582 | Words of Life on the Margin of the Missal.. | 23 | Mann, Thomas: The Beloved Returns..... | 444 |
| Our Future in Asia..... | 413 | Workers Before and After Lenin..... | 23 | Margaret, Helene: Father DeSmet, Pioneer | 444 |
| Our Lady in the Modern World..... | 358 | World of the Thibaults..... | 23 | Priest of the Rockies..... | 444 |
| Our Lady of Wisdom..... | 359 | Wounded Don't Cry | 23 | Masefield, John: Basilissa..... | 444 |
| Our Sacrifice | 220 | Yankee Skipper | 23 | Maynard, Theodore: Queen Elizabeth..... | 444 |
| Out of the Night..... | 609 | | 23 | Mourret, S.S., Rev. Fernand: A History of | 444 |
| Pageant of England..... | 724 | | 23 | Catholic Church. Vol. IV..... | 444 |
| Pageant of Letters..... | 49 | | 23 | Nehru, Jawaharlal: Toward Freedom..... | 444 |
| Panama to Verdun..... | 277 | | 23 | Noyes, Alfred: Pageant of Letters..... | 444 |
| Physics and Reality..... | 385 | | 23 | O'Faolain, Sean: An Irish Journey..... | 444 |
| Pilsudski | 358 | | 23 | Oldmeadow, Ernest: Francis Cardinal Bourne | 444 |
| Pioneer Blackrobes on the West Coast..... | 359 | | 23 | Orchard, Rev. W. E.: Necessity for the | 444 |
| Port of Gloucester..... | 220 | | 23 | Church | 444 |
| Preacher on Horseback..... | 609 | | 23 | Paish, Sir George: Defeat of Chaos..... | 444 |
| President Makers | 274 | | 23 | Pilsudski, Alexandra: Pilsudski..... | 444 |
| Professional Adjustment in Nursing | 274 | | 23 | Poncins, Conran de: Kabloona..... | 444 |
| Psychiatry for the Curious..... | 274 | | 23 | Reese, Gustave: Music in the Middle Ages... | 444 |
| Queen Elizabeth | 274 | | 23 | Reynolds, Quentin: The Wounded Don't Cry | 444 |
| Race: Science and Politics..... | 274 | | 23 | Roberts, Kenneth: Oliver Wiswell..... | 444 |
| Rape of the Masses..... | 274 | | 23 | Romains, Jules: Aftermath, 553; Seven Mys- | 444 |
| Raven's Wing | 274 | | 23 | teries of Europe..... | 444 |
| Redemption | 274 | | 23 | Rowan, Richard Wilmer: Terror in Our Time | 444 |
| Refugee | 274 | | 23 | Ryan, John A.: Modern War and Basic Ethics | 444 |
| Revolt | 274 | | 23 | Samuel, Maurice: The Great Hatred..... | 444 |
| Richelieu | 274 | | 23 | Saroyan, William: My Name Is Aram..... | 444 |
| Roger Fry | 274 | | 23 | Schlam, William S.: This Second War of | 444 |
| Romantic Rebel. The Life and Times of George | 23 | | 23 | Independence | 444 |
| Sand | 23 | | 23 | Schmiedeler, O.S.B., Edgar: The Sacred Bond | 444 |
| Sacred Bond—Happiness With Holiness in | 23 | | 23 | —Happiness With Holiness in Family Life... | 444 |
| Family Life | 23 | | 23 | Schulte, O.M.I., Paul: The Flying Priest Over | 444 |
| Sapphira and the Slave Girl..... | 23 | | 23 | the Arctic | 444 |
| Second Empire | 23 | | 23 | Schuman, Frederick L.: Night Over Europe... | 444 |
| Second Wind | 23 | | 23 | Scott, S.J., Martin J.: Jesus As Men Saw Him | 444 |
| Secret of the Marshbanks..... | 23 | | 23 | Seton, Ernest Thompson: Trail of an Artist | 444 |
| Sentinels of the King..... | 23 | | 23 | Naturalist | 444 |
| Seven Mysteries of Europe..... | 23 | | 23 | Seyd, Felizia: Romantic Rebel. The Life and | 444 |
| Shakespeare and Other Masters..... | 23 | | 23 | Times of George Sand..... | 444 |
| Shall Not Perish from the Earth..... | 23 | | 23 | Shanks, Edward: Rudyard Kipling..... | 444 |
| Sheridan of Drury Lane..... | 23 | | 23 | Smith, Robert Aura: Our Future in Asia..... | 444 |
| Sidelights of the Catholic Revival..... | 23 | | 23 | Sprague, Lucy: My Country 'Tis of Thee..... | 444 |
| Smoke Screen | 23 | | 23 | Spring, Howard: Fame is the Spur..... | 444 |
| So Perish the Roses..... | 23 | | 23 | Stevens, Martin D.: Mind Through the Ages... | 444 |
| Soviet Power | 23 | | 23 | Strong, Anna Louise: My Native Land..... | 444 |
| Spark in the Reeds..... | 23 | | 23 | Tansill, Charles Callan: The Foreign Policy of | 444 |
| Spirit of Man..... | 23 | | 23 | Thomas F. Bayard..... | 444 |
| Splendor and Strength of the Inner Life..... | 23 | | 23 | Tarkington, Booth: Heritage of Hatcher Ide... | 444 |
| Spring Symphony | 23 | | 23 | Valtin, Jan: Out of the Night..... | 444 |
| Spy and Counterspy..... | 23 | | 23 | Walsh, William Thomas: Characters of the | 444 |
| Squadrons Up! | 23 | | 23 | Inquisition | 444 |
| Street of the Half Moon..... | 23 | | 23 | Ward, C.S.C., Leo R.: Holding Up the Hills | 444 |
| Such is the Kingdom..... | 23 | | 23 | Werfel, Franz: Embezzled Heaven..... | 444 |
| Survival Till Seventeen..... | 23 | | 23 | Williams, Margaret: Word Hoard..... | 444 |
| Tale of Three Cities..... | 23 | | 23 | Zundel, Maurice: Our Lady of Wisdom..... | 444 |
| Terror in Our Time..... | 23 | | 23 | Zweig, Stefan: Tide of Fortune..... | 444 |
| Theatre for Tomorrow..... | 23 | | 23 | | 444 |

AGE
52
106
165
609

667
273

526

189
525
610
329
385

527

303
191

443
303
247

441

693

221
49
191
78

415

51
274
the
497

583
385
22
357

584
584
609
665
358
499
245

331
469
444
248
471

106

388

525
581
444

472

23
163
105
443
246
386
108

722
693
413

414
724
217
387
273
230